

# The Classical Review

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## CATULLUS.—CARM. XXIX.

IN a recent number of the *American Journal of Philology* (vol. viii. p. 473) I proposed a new reading of Catull. xxix. 8. An absurd slip of my own pen was perpetuated in the types; and though the learned editor kindly inserted a correction in the next number, I suppose that the emendation, consigned to obscurity by the long primer error, will not be resuscitated by a nonpareil correction.

It is my wish here to review the whole poem, as far as the lines allowed to be corrupt are concerned, and with some reference to Munro's striking article on it, contributed to the *Journal of Philology*, ii. 2—34, and reprinted in *Criticisms and Emendations of Catullus* (1878), 68—113. This article exhibits the amazing extent, although not the most interesting side, of Mr. Munro's scholarship and genius. One feels after reading it that he knew Catullus as Nepos or Varro might have known him in life, as Scaliger and Lachmann knew him afterwards. In fact, when one criticises any such essay of Munro's, one feels like handling Addison at Macaulay's breakfast-table, or the Upanishad in Prof. Whitney's study. Visions of the Combination-room in Trinity College crowd on one's memory, when some youthful graduate, a visitor, ventured to have an opinion on something which Munro *knew*, and felt it his painful duty to let the bold youth know that he knew,—and then! *La main la plus ferrée, sous le gant on ne peut plus veloutée*, descended—and Dares was dragged to the ships.

No classical scholar in our day has combined more knowledge with more acuteness—more hard common sense with more

appreciative genius. If Munro's Lucretius is compared with Lachmann's, and his suggestions on Catullus with Ribbeck's on Virgil, the meaning of this antithetic praise will be fully seen. Hence it is on all accounts most arduous to criticise him: for one dares not feel that Munro is not in possession of some treasure and some key to it beyond one's utmost store and powers. And yet it must be said:—a man who has less knowledge and less subtlety may by that very deficiency prove a better emender and interpreter. Every word recalled to Munro such a flood of passages, that he sometimes sank his author under parallels that did not apply; and his subtlety was so infinite that it read into the lines what was never there. He was not a Scotchman for nothing; thoroughly metaphysical and dogmatic, though never offensively so. In an article on Lucretius in the *Journal of Philology* when he renounced Lachmann's emendation *decellere* on ii. 219, which he had enthusiastically defended in his own second edition, he says 'One lives and learns.' This was very true; he often learned—by his own study—to abandon his own most cherished suggestions; see his successive emendations of Lucretius v. 312. But it was much oftener learning than being taught; if he had not convinced himself that he was wrong, few others could do it. It is satisfactory to Americans to think that one whom he accepted as having really taught him was their countryman, N. P. Howard of Virginia.

In his elaborate, learned and acute essay on the satirical poem which I have taken as my title he has offered emendations on four passages which are unquestionably corrupt.

The metrical difficulties are insuperable as the verses stand and positively compel us to resort to emendation. It will be most convenient to give the poem nearly at length. Some unattractive lines may be omitted without touching the argument here presented.

- Quis hoc potest videre, quis potest pati,  
Nisi impudicus et vorax et aleo,  
Mamurram habere quod comata Gallia*  
4 *Habebat cum te et ultima Britannia?*  
*Et ille nunc superbus et superfluus  
Perambulabit omnium cubilia,  
Ut albulus columbus aut ydoneus?*  
8 *Eone nomine imperator unice  
Fuisti in ultima occidentis insula?*  
*Parum expatrativ an parum helluatus  
est?*  
*Paterna prima lancinata sunt bona:  
Secunda praeda Pontica: inde tertia  
Hibera quam scit annis aurifer Tagus.*  
20 *Hunc Galliae timet et Britanniae?*  
*Quid hunc malum fovetis? Aut quid hic  
potest*  
*Nisi uncta devorare patrimonia?*  
23 *Eone nomine urbis opulentissime  
socer generique perdidistis omnia?*

Passing over (4) for the moment, I wish on (8) to renew the suggestion made in the *American Journal of Philology*, *Ut albulus columbus aut aedonis* i.e. ἀδωνίς, 'a pet nightingale.' Greek words invariably get tortured out of all semblance of right in our MSS. The pet names in Lucretius iv. 1160-1169 afford an excellent instance. In Cat. xii. 10 μῦρροςοννον has become *nemo sinum*, the effect being to make a string of letters unintelligible to the scribe—*Graecum est, legi non potest*—into good plain Roman. Hence ἀδωνίς, = *Aedonis*, would become in an incredibly short time *Adonis*—*Adonius*—*Adoneus*—*Idoneus*—*Ydoneus*. The attempt to turn *Aut Ydoneus* into *Haut Idoneus* with any satisfactory meaning seems to me very far fetched; and *Adoneus*, which is Avancius' reading, and doubtless was actually written by some copyists, is curiously inappropriate. Adonis may have been an indefinite favourite of women in Rome, as he was in Alexandria; but surely not as a *perambulator cubilium*.

In line 20, there can be no doubt that an amphibrach to precede *Galliae* must be extracted from *Hunc*; and I entirely accept Munro's argument that, even allowing the plural *Galliae*, we cannot stand *Britanniae*; that probably both names are singular. But his version *Et huicne Gallia et metet Britannia?* impresses me forcibly as one of those instances where a less degree of erudition

would have saved him from an inadmissible proposal. He proposes this emendation, relying on certain passages in Plautus where *meto* is used with the dative of a personal pronoun. One who has the *Mercator* and the *Epidicus* at his tongue's end will always know enough to frighten humbler scholars; but he will not make such a proposed emendation seem any the less extraordinary. I propose

*Eumne Gallia et timet Britannia?*

*Eumne* being strongly hinted by the *eone* which occurs twice in our poem; and moreover a collocation of letters that might become almost anything, and *h* is a notoriously suspicious intruder in all MSS. of the age of G and O.

In line 23 the impossible *urbis opulentissime* has been very variously corrected. But Lachmann and Haupt it seems to me have got the real key to the situation: a superlative in the vocative plural preceded by *O* is needed. Haupt's *orbis*, *O piissimi* has several objections, neatly and convincingly marshalled by Munro, who disposes of Ellis's *urbis O pudet meae* in the shortest order possible, although it is surely much nearer to the MSS. than his own remarkable suggestion *Urbis ob luem issimae*, i.e. *ipsimae*, 'for this plague-sore of our mistress-town,' to give his own translation. Of which amazing manipulation I can only say *ne Catullo quidem affirmanti crediderim*, and I should have delighted to see how Munro would have disposed of any one else who should have suggested it.

I venture to suggest *urbis O potissimi*, 'O ye choicest of the city—ye who have the preference in everything.' (It makes little difference whether we write *potissimi* or *potissimae*—either spelling would slip into *e* in the uncials of 400-800 A.D.). *Potissimi* avoids the serious objection to *piissimi* of being an unaccredited word, and this use of *potissimi* seems to me to suit the tone of the whole poem peculiarly well. Moreover it gives an easy explanation of the MSS. reading. An annotator would be almost sure to misunderstand its force, and to gloss it by *O potentissimi* or *O pollentissimi*, either of which would soon run into *opulentissime*.

To return now to (4), *habebat cum te et ultima Britannia*. *Cum te* is impossible, and *uncti* is generally agreed upon; Munro justly objects to it, and accepts the old *ante* of Statius, as favoured by Lachmann, Haupt, and Mommsen. This seems weak, considering the terse style of the whole. I am

strongly disposed to suggest *auri*. The almost invariable transposition of *i* and *e* in our MSS. of Catullus, and the almost equally frequent confusion of *r* and *t* make this change far less unnatural than it at first seems. But another view has occurred to me founded on the fact that *habet* is found in some MSS. and that the whole strain of the poem seems to protest against the present transfer of the wealth of Gaul and Britain. May not *Habet comati* be the real text? The long-haired slaves were for a long time a chief export from Gaul and almost the only one from Britain, and would be specially prized whether to retain or to sell by the Mamurras of 53 B.C. The turn of words *quod Comata Gallia Habet comati* seems to me not alien from our poet's style.

And in this connection I desire to suggest an emendation in the poem which is so naturally suggested by the one in hand, namely the Sapphic ode numbered xi, where countless suggestions have been made to cure the eleventh line

*Gallicum Rhenum horribiles [que] ultimique Britannos.*

Haupt's *horribile aequor* has generally met with most favour, perhaps because it tries to preserve some trace of the QV which looks very much like an addition. Munro in 1860 proposed *horribilem salum*, i.e. *horribile salū*,

supporting the masculine by Ennius's *undantem salum*. Ellis gives *horribilem insulam*, i.e. *horribile insulā*, of which Munro falls foul 'as doing scant justice to our island,' as if the reference was to the appearance of the island landscape to the invaders. But Caesar's experience of the coast in both his voyages was anything but encouraging. I agree however with Munro and Haupt that the horrors of the passage rather than of the island are specially in question, and suggest *horribilem fretum*, i.e. *horribile fretū*. Lucretius vi. 364 *segg.* may be advantageously studied in this connection. On 364 we have the somewhat rare *fretus*, which I introduce here—in 374 the word *freta* has wholly dropped out of the MS., and I believe for the same reasons as here; FR appeared as ET. In Lucretius vi. 385 *extulerit* is written EAtulerit in A, and FAtulerit in B, and the confusion of R and T in our MSS. of Catullus is constant, hence *horribilecetivul* would easily become almost any of the variations which we have of the line.

I have nothing more to offer on the score of emendation; I ask the kind and candid consideration of those that I have presented on the part of scholars of ten times my experience, assuring them that these are not written in haste, or without study.

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#### NOTES ON ARISTOTLE'S *ETHICS*.

*Eth. Nic.* iii. 11, 8. 1119 a. 16. τῶν τοιούτων οὐθέν. This is Bekker's reading, the MSS. having all οὐθενός. Rassow (*Forsch.* p. 91) favours οὐθενός, making it depend upon ἐπιθυμεί. But although all MSS. seem to exhibit οὐθενός, three—K<sup>b</sup>, O<sup>b</sup>, and CCC Oxon. read immediately after it not ὅσα but ᾧ, and are accordingly as good evidence for an original οὐθέν. ὅσα as for an original οὐθενός: ᾧ. It seems certain that the letters *or* are original, and that Susemihl's οὐδέν: ᾧ is wrong. Are we then to read οὐθέν: ὅσα, or οὐθενός: ᾧ, or οὐθενός: ὅσα? I am inclined to accept the reading of K<sup>b</sup>, O<sup>b</sup>, and CCC, punctuating οὐδέν: ὅσα, and regarding the phrase οὐδ' ὅλως τῶν τοιούτων οὐθέν as adverbial like οὐδὲ μᾶλλον ἢ δέι and οὐδ' ὅτε μὴ δέι, the whole clause οὐδὲ μᾶλλον . . . τῶν τοιούτων οὐθέν being epexegetic of μετρίως. 'The σώφρων does not experience the painful longing for certain pleasures which the ἀκό-

λαστος experiences, or only experiences it moderately, i.e. not too strongly, not at improper times—in short not in violation of any of the conditions of moderation.' According to this view, τῶν τοιούτων has the same reference as τὰ τοιαῦτα in *Eth.* ii. 3, 5. 1104. 6. 24, (ἢ ἄς μὴ δέι ἢ ὅτε οὐ δέι ἢ ὡς οὐ δέι ἢ ὅσαχῶς ἄλλως ὑπὸ τοῦ λόγου διορίζεται τὰ τοιαῦτα), and the blank adverbial formula or *et cetera* οὐδ' ὅλως τῶν τοιούτων οὐθέν, added to οὐδὲ μᾶλλον ἢ δέι, οὐδ' ὅτε μὴ δέι, and with it qualifying οὐτ' ἀπόντων λυπείται οὐδ' ἐπιθυμεί, is to be filled in ὅσαχῶς ἄλλως ὑπὸ τοῦ λόγου διορίζεται τὰ τοιαῦτα—e.g. οὐδ' ὡς μὴ δέι would be included in it.

The vulgar οὐθενός: ὅσα would easily arise by dittograph of *or*, and would be retained by scribes for Rassow's reason that οὐθενός depends on ἐπιθυμεί.

vi. 3, 3. 1139. 6. 29. ἢ μὲν δὴ ἐπαγωγὴ ἀρχή ἐστι καὶ τοῦ καθόλου. L<sup>b</sup> and Ald.

have ἀρχῆς—a very natural though mistaken conjecture. The *Vet. tr.* seems to omit καί. Καί is unnecessary, and may have been introduced to make the clause coherent by a scribe who read ἀρχῆς.

vii. 2, 5. 1146. a. 9. τῶν γὰρ ἐσχάτων τις. Rasso (Forsch. p. 127) points out that these words are parenthetical. Τίς is awkward. Ought we not to read ἐστί?

x. 4, 2. 1174. a. 21. ἡ ἐν ἅπαντι δὴ τῷ χρόνῳ ἡ τοῦτο. This is Bekker's reading. L<sup>b</sup> and M<sup>b</sup> have ἡ ἐν ἅπαντι δὴ τῷ χρόνῳ τοῦτο, which seems to be the correct reading. Instead of the second ἡ of Bekker's text, O<sup>6</sup> and Par. 1417 have δὴ which they omit after ἅπαντι. This misplaced δὴ was probably the origin of the second ἡ. This supposition seems to be supported by K<sup>b</sup>, which, omitting δὴ with O<sup>b</sup> and Par. 1417 after ἅπαντι, reads ἡ not δὴ before τοῦτο.

iii. 8, 13. 1117. a. 14. οἱ δὲ διὰ τὸ οἶσθαι κρείττους εἶναι καὶ μῆθεν ἀντιπαθεῖν. Perhaps we ought to read μῆθεν ἂν ἀντιπαθεῖν:<sup>1</sup> cf. *Rhet.* ii. 5. 1382. b, 31, φανερόν ὅτι οὐδὲς φοβέται τῶν οἰομένων μῆθεν ἂν παθεῖν and 1383 b, 9, καὶ ὅταν ἐπιχειροῦντες ἡ μῆθεν ἂν παθεῖν μῆδε πείσεσθαι ἡ κατορθώσιν οἴονται.

v. 11, 4. 1138. a. 17. ὥστ' οὐδὲ κατὰ ταύτην  
<sup>1</sup> I find, since writing the above, that Heylbut (*Aspasii Comm. praefatio*, p. x.) reads μῆθεν ἂν παθεῖν after Aspasius.

ἀδικεῖ ἅμα γὰρ κ.τ.λ. After ἀδικεῖ K<sup>b</sup> inserts ἂν. Is this ἂν a corruption of αὐτόν which is required by the sense?

v. 8, 7. 1135. b, 19. ὅταν ἡ ἀρχὴ ἐν αὐτῷ ἡ τῆς αἰτίας. Jackson's suggestion ἀγνοίας for αἰτίας is adopted by Susemihl. It is true that ἀρχὴ τῆς αἰτίας (= *principium causae*) is a strange phrase: and I should feel tempted to alter it, or take αἰτίας in the sense of *criminis*, were it not that I find Hippocrates (*περὶ ἀρχαίας ἡτρικῆς* l. Littre i. 570) using the same expression (τὴν ἀρχὴν τῆς αἰτίας) in the sense of *principium causae*. The fact that the expression does elsewhere occur (though not in Aristotle), to my mind, turns the balance in favour of retaining it here. If however it be still thought that αἰτίας is wrong here, would not αἰκίας be a simpler change than ἀγνοίας? The term, well known to Athenian law, occurs in Plato, *Legg.* ix. to which this chapter is so much indebted: and in *Pol.* ii. 4, 1262a 26 αἰκίαι committed by persons who are ἀγνοοῦντες are distinctly contemplated. H<sup>a</sup>, M<sup>b</sup> and B<sup>2</sup> with κακίας might be supposed to exhibit a divergent form, which, when compared with the αἰτίας of other MSS., would point to an original αἰκίας. On the ground however stated above I prefer to retain αἰτίας.

J. A. STEWART.

#### ARISTOTLE'S *ETHICS*, VIII. 10.

THE phrase κληρωτός τις βασιλεύς is clearly one of contempt, and the commentators who have gravely searched for such a monarch among the various kinds of kings enumerated in *Politics* III. 14, have naturally earned nothing by their pains. It is curious that nobody before Ramsauer seems to have noticed that the phrase is also found in *Politics* 291a and in a context which makes its meaning clear, though we can hardly commend the learned editor for the use he made of his discovery. The passage in question confirms Coraes' suggestion (which I find in Michelet) of the origin of the expression before us, that it was primarily applied to the chief priest of Athens, the second Archon, a titular βασιλεύς appointed like his brother-Archons by lot; but the very words of Plato are specially interesting because he speaks of κληρωτοὶ βασιλεῖς generically in the plural, and with the same tinge of contempt as Aristotle, though not, I think, in precisely the same sense. These βασιλεῖς in Plato

are in all cases priests; and their function, we are informed with a certain sardonic humour, notwithstanding their great pretensions (their annexation of the crown itself, as in Egypt; of its titles, as at Athens)—their function is the purely ministerial one of communicating between gods and men; of course, then, they are no real kings at all. This negative significance is what Aristotle appropriates; κληρωτός βασιλεύς with him is 'a merely titular king.' It is probable, however, that while taking the phrase from Plato he added some associations to it while dropping others. He thought probably not of the priestly so-called kingship, but of the insignificance of offices to which election was made by lot. That lot was only applied to routine posts demanding nothing but average ability, is well known to all readers of Athenian history; the strategi and other important military officers were appointed by vote. Grant, therefore, though he correctly catches the tone of contempt in κληρωτός, is not



merely wrong but most unfortunate in his translation 'ballot-box king,' for a king elected by ballot-box or *χειροτονία* may quite well be the most powerful and most gifted man in the state, nor is his tenure of power necessarily insecure: we have but to refer to the case of Pericles. The *κληρωτός*, on the other hand, is certain not to rule for long, will be merely an average citizen, and will be trusted with no higher functions than the average citizen can discharge. This rule of practical politics was observed, as we have seen, in the Athenian constitution; an interesting confirmation of it is to be found in *Politics* VII. (VI.) 2. 1318a. 2, where it is recommended that if any ancient office survive a revolution, its power shall be taken away and the mode of election to it changed so as to make it *κληρωτός* instead of *αἰρετός*. Thus *κληρωτός* practically = insignificant.

A further confirmation of this may be supplied, and the true sense given at the

same time to a famous passage in Plato's *Laws* III. 692a, misrendered with truly ovine sequacity by commentator after commentator. The Athenian is speaking of the successive curtailments of the power of the Spartan kings, first through the action of a guardian deity, which split it in halves by the erection of two lines of kings, secondly by the introduction of the *γερονσία*: 'a third saviour seeing it still too exuberant, put on it as curb the authority of the ephors, ἐγγὺς τῆς κληρωτῆς ἀγαγὼν δυνάμεως, which last phrase, we cannot now doubt, means 'reducing it to insignificance,' making of its holder a *κληρωτός βασιλεύς*: the reference ordinarily made of the words to the new power of the ephors, and the mode of their appointment—they were in fact elected in a way of which we know nothing except that Aristotle thought it 'childish'—is barely grammatical, and too foolish to need express refutation.

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#### THE CODEX WITTIANUS OF THE *ILIAD*.

For about a century a legend has been afloat concerning a valuable lost manuscript of the *Iliad*, supposed to be, like the Venetus A, supplied with the marginal signs of Aristarchos. La Roche gives a brief account of it under No. 101, on page 474 of his *Homerische Textkritik*, and adds 'Diese Handschrift scheint gänzlich verschollen zu sein. Enthält dieselbe wirklich die Aristarchischen Zeichen, und wenn auch nur den Obelus, so wäre eine Vergleichung mit dem Venetus A wünschenswerth, ja sogar für die Stellen geboten, wo der Venetus A von zweiter Hand geschrieben ist und keine Zeichen hat.'

The legend was started by Villosion in the long note on p. xiv. of his *Prolegomena*. He gives the following history. The MSS. originally in the library of Cardinal Seripandi passed by bequest into that of the Augustinian friars of San Giovanni di Carbonara at Naples. Towards the end of the 17th century, a young Dutchman, John de Witt, destined to become otherwise famous, came to Naples, and at the price of 200 scudi persuaded the friars to part with no less than forty of their most valuable MSS. These he carried off to Holland, and they were ultimately sold with his other books in 1701. Now Fabricius says that

among the books then sold was 'Homerus MS. cum obelis Aristarchi, et scholiis MSS., quae marginibus adscripta bonam partem Porphyrium auctorem agnoscunt, adjecto Procli commentario ad sex libros priores Iliados, ex bibliotheca Antonii Seripandi, cardinalis; tum Odyssea, cum antiquis scholiis copiosis.' The former MS. Villosion identifies with one used by Bergler and Lederlin in the preparation of Wetsten's edition of the *Iliad* and *Odyssey*, Amsterdam, 1707. Bergler's words in his preface are, 'paravit sibi (Wetstenius) utriusque operis codices MSS. tos praestantissimos, scholiis nondum editis insignes, sed alterum profundae antiquitatis nomine longe excellentissimum; alter in frontispicio etiam signa Aristarchi, et *Μνοβατραχομαχίαν*, uti ibi scriptum, habet.' This, then, is what is known of the lost manuscript.

It is characteristic of La Roche that among the references which he gives to those who have discussed this subject he should not mention Heyne, whom he makes a point of ignoring when possible. But Heyne is the only man who has guessed at the truth. In his note on Vol. III. p. xeviii. he says, 'suborta quoque mihi est alia suspicio, an forte hic codex Harleianus 5674 cum altero 5693 ipsum illum codicem Wittianum cum

obelis Aristarchi constituerint: in quo tantam jacturam factam esse conqueruntur viri docti.' Unfortunately for the existence of the pleasant little mystery, his guess can be easily shown to be correct: the codex Wittianus is none other than the MS. Harl. 5693, long known to Homeric students as the Harleianus, being the only one of several MSS. of the *Iliad* in the Harley library of which more than a bare description has ever been published.

In the first place, we can identify it with the MS. described by Fabricius. It has abundant scholia, largely from Porphyrius, and a note at the beginning states that it was in the library of Antonio Seripandi—not the cardinal, by the way, but a near relation who died in 1539; see *Catalogue of Ancient MSS. in the British Museum; Part I. Greek*, p. 15 b. It has too the signs of Aristarchos; but alas—and here we have the link with the MS. described by Bergler—only 'in the frontispiece'; a bare list of six of the signs and their use on fo. 2 r. It is true that it has not got the commentary of Proclus on the first six books of the *Iliad*, but this need not make us hesitate in the identification, for the table of contents says that the commentary is there, and no doubt Fabricius or the writer of the sale catalogue took the existence of it for granted among various fragments of grammatical and prosodical treatises which are bound in at the beginning. Whether the table of contents—which is older than Seripandi's time—was wrong from the beginning, or the commentary of Proclus was taken out at some time after the table was written, I do not see that we can determine.

There is only one small difficulty in the identification with Bergler's MS. Though the Harleianus does actually contain the *Batrachomyomachia*, it is written not as he says Μυοβατραχομαχία but, in the table of contents, *Batrachomachia* and, at the beginning of the poem itself, *Βατραχομιομαχία*. But that an error such as this is well within the ordinary limits of human fallibility will be doubted by no one who has the most superficial acquaintance with the collation of manuscripts.

We thus have a complete history of the MS. from the beginning of the 16th century to 1701, when Wetsten evidently bought it at the sale. After 1707, the date of Bergler's preface, we lose sight of it for 20 years; it was bought for the Harley library on Feb. 2, 1726/7, from what source appears not to be recorded.

We know the name of one other owner of the MS.; for at the top of the table of contents is written 'RES GASPARIS VOLATERRANI APOSTOLICAE SEDIS PROTONOTARII.' I have failed to make out the date of this Gaspar, but there can be little doubt that he is earlier than Seripandi. This table of contents is on the verso of a vellum leaf having no original connexion with the rest of the codex, which is paper. Near the top of the recto is the following inscription in a florid hand: 'ἀλφάβητος τῶν κδ γραμμάτων κατὰ τοὺς παλαιούς Ἑλλήνας ΑΒΓ.....Ω.' This is duly recorded in the table of contents in the following curious entry:

'Alphabetū XXIII. Irār scdm priseos g'cos sc'ptū manu Cyriaci Anconitani.' This of course hardly even raises a presumption that the MS. ever belonged to Cyriac; but it does seem to imply that the making of the table of contents, which seems to be in the same hand as the inscription of Gaspar, was nearly contemporary with Cyriac; for the confident attribution of so insignificant a scrap of writing must be due to personal knowledge; tradition would hardly trouble itself with such a relic of a man of no extraordinary contemporary celebrity. If this conclusion is correct, the ownership of Gaspar of Volterra must date back some way in the 15th century—that is, to within a measurable distance of the writing of the MS., which is ascribed to about 1400.

The data here collected enable us to give the same history of the Harley *Odyssey*—a far older and more important MS. than the Harley *Iliad*. For we see on the one hand that at the sale of De Witt's books an *Odyssey* was sold as well as an *Iliad*, and that beside the Harley *Iliad* Wetsten had obtained a MS. 'profundae antiquitatis nomine longe excellentissimum'; on the other, we observe that the Harley *Odyssey* had stood by the side of the *Iliad* in the library of Seripandi, and was purchased on the same day for the Harley library. The inference is very strong that the two books were never separated. When they came into the Harley collection, they found an old shelf-mate awaiting them in the Harley Lucian, a companion from the time of Seripandi to the sale at Dortrecht, where it had passed into the possession of John van den Mark first, thence coming over to England to Mr. Bridges, to be bought by Lord Oxford in 1726, a year before the two Homers (*Cat. Anc. MSS. ut sup.*).

W. LEAF.

## THE ANDRIA AND HEAUTONTIMORUMENOS OF TERENCE.

*The Andria and Heautontimorumenos of Terence*, by ANDREW F. WEST, Ph.D., Professor of Latin in Princeton College. (Harper's Classical Series, 1888.)

OUR Latin text-books fall more or less distinctly into two classes, those which aim to interpret their selections as literary masterpieces complete in themselves, and those which regard them as parts of a once great literature, the beauty and value of which we can best appreciate from the application of historical and comparative methods.

This book belongs to the former class, and we should do it an injustice if we applied rigidly to it the same standards of criticism that are applicable to such recent editions of Terence as Spengel's, Meissner's and Dziatzko's. The aim of this edition, as we learn from the preface, is 'to acquaint the student with Terence's Latin as a model of refined style, to make clear his truthful view of ancient domestic life, to define his place in the history of Roman literature in respect to his Latin predecessors and his Greek models, and to insure at least a general understanding of what kind of Latin he employed and of its bearing upon his metres.' The preface also suggests the excellent opportunity that the translating of Terence affords for improving one's English, and urges that much be made of it. This last thought has been constantly in the mind of the editor and the commentary is marked with spirited translations and skilful paraphrases.

The introduction of forty pages treats of the development of Greek and Latin comedy, theatres, public games, plots and characters in Terence's plays, language, style, metres, etc. in an entertaining way and, so far as it goes, will be helpful to the young student.

The explanation of the metres (which the editor in the preface claims is unusual in the text-books of Terence) seems to us too scanty, and, without further suggestions in the notes, hardly sufficient to enable the student to appreciate and overcome the difficulties of early scansion. We would gladly sacrifice the comparison with early English metres for more specific treatment of Terentian metres.

Here and there throughout the introduction we find an occasional slip or an opportunity for a difference of opinion. For instance, we would protest against

ranking the *Phormio* (p. x.) as the poorest play, or with the *Hecyra*. The testimony of Donatus, and the condition of the MSS. show that the ancients did not so regard it. It is not clear how much Professor West signifies by the order he gives to the plays when speaking of their merits; but if we were obliged to arrange them categorically in order of excellence, it would be *Eun. Phorm. And. or Adel. Heaut. Hec.* In the statement that actors were disguised by masks (p. xxi.), Professor West takes a position against the best authorities. We learn from *Phorm.* 210 and 890 that Terence did not contemplate masks, and the express statements of *Cic. de Or.* III. 221 and *Diom.* p. 489 confirm this opinion. Among the relics of archaic quantity (p. xxxvi.), *ūs* in the nom. sing. second declension is erroneously mentioned, and the ending *it* of the pres. ind. 3rd conjugation should not be given with the same assurance as the long vowels in the pres. subj. and perf. ind. We miss among other things any reference to hiatus. While Professor West is clearly wrong in assigning the date of some of the MSS. (they are not named) to the eighth century, we are pleased to see that Calliopius is placed back to the third, thus earlier than Donatus.

The merits of the book lie especially in the successful attempt to make clear to the student's mind the movement of the drama, and we shall therefore give proportionately as little consideration to the text as the editor has. It is 'substantially that of Umpfenbach's,' and the improvements of the last twenty years have received too little recognition. Both here, and in the notes, the editions of Bentley and Wagner—though valuable in their way—have exerted undue influence; and the consideration for the recent literature on early Latin has been far too slight. There is however a commendable advance over Umpfenbach in orthography and punctuation, though we have still such inconsistencies as the following: *exequar And.* 259 and *exsequi Heaut.* 635; *apponi And.* 331 and *adpone Heaut.* 89; *cum* is retained in *And.* 515 and 823, *Heaut.* 726 and 1024. *maxime Heaut.* 407; *libido Heaut.* 573; *siet* is read in *Heaut.* 1021 and *face* in *And.* 712 in disregard of Engelbrecht. *Primus And.* 512 and *mores Heaut.* 239 are misprints.

The notes are placed after the text and, though some in the *Andria* are very diffuse, they are in the main clear and concise

Every effort is made to keep the changes in the dramatic situations clear in the student's mind; and this is done so persistently by analysing the state of mind of the characters and by interpreting pronouns, etc., as to give the impression that Terence was one of the most obscure of dramatists.

Considerable space in the *Andria* is devoted to the subject of antiquities; and occasionally the notes fail to give 'the truthful view of domestic life,' by describing Roman customs when the text suggests Grecian ones. Everywhere that it is possible, Professor West very successfully points out the obligations of Terence to Menander, and displays the process of *contaminatio*. The explanation for the changes in metre showing the harmony of thought and metre is made quite a feature. If the notes seem too scanty for such an author as Terence, it is because so little attention is paid to the subject of language and style. We shall not complain of the neglect to mention some of the notable peculiarities of early Latin, or to trace the history of forms and constructions through other authors; this is plainly not the purpose of the book; but it is in the comparatively few attempts of this kind that we find most to criticize. In the hopes that it may be of use in an early revision we venture to give a brief list of details. The date for the aediles on p. 125 is probably a misprint; we can, at least, find no warrant for thinking that the aediles should have received the *Andria* so long before it was brought out. P. 126: the spelling *tibiis* of the notes, or its equivalent *tibla*, is preferable to *tibis* in the text, which is not in accordance with Plautine or Terentian usage. *Tota*, always puzzling to the student, should have a note. If FACTA I means 'performed for the first time,' what does FACTA VI in the *Adel.* mean? The note on *personae* gives the impression that they have MSS. authority. P. 128: *Lanuvinus* is the generally accepted form for the name of the *vetus poeta*. The statement on *And.* 5 contains the long current errors concerning *utor*, *fruo*, etc. These verbs cannot be thrown into the same category in their early use. In Plaut. and Ter. *utor* regularly takes the abl., and *fruo* always takes it with but one exception; *fungor* always has the acc., excepting possibly *Adel.* 603; *potior* is used with the gen. twice, abl. twice, and acc. twice, in Plautus; and three times with the acc., and once with the abl. in Terence. These verbs are thoroughly treated by Langen in the 3rd vol. of the *Archiv.* v. 18: the account of Naevius and Plautus

in the introduction renders a long note here unnecessary. v. 44: the statement that 'nouns in *ius* and *ium*' have the gen. in single *i*, is true of classical Latin as well as early Latin, though we should distinguish between substantives and adjectives. The note on v. 69 contains two errors: *abhinc* is associated with the ablative not only twice but many times; and its future use is by no means confined to 'pre-classical Latin,' cf. Ploen, *Archiv.* vol. 4. A glance in any Lexicon would correct the misstatement that *confictor* (v. 93) is always found in the passive voice except in *Phorm.* 505. v. 144: *postridie* is regarded a locative by the best authorities. v. 150: the obsolete derivation of *cedo* from *ce* + *dato* is once more presented; and the explanation of *nunciam* (v. 171) as a compound of *nunc-ium* is very doubtful. v. 173: the use of *modo* in present time is not limited to 'pre-classical Latin,' cf. Hand's *Tursell.* In consideration of a number of instances in Cicero's Letters as well as in other authors, the note on v. 183 should read, '*astute*, a word rarely found outside of familiar writers' (instead of 'pre-classical writers'). This illustrates a failure to distinguish the *sermo familiaris* noticeable throughout the commentary. Another error on the same verse is the statement that *prae-video* is not found in Cicero. Two undoubted instances are *Att.* 6, 9, 5 and *Verr.* v. 22. v. 199: *Verberibus caesum* refers to the beating that Davus will receive before he is sent to the mill. On v. 211 we think Professor West is wrong in regarding *hoc* as a neuter acc., instead of the masc. gender in agreement with *amore*. On v. 328 he appears to say that the use of *haec* as an alternative fem. plur. for *hae* is limited to old Latin, when it is of course known to occur more than once in Cic. Caes. Verg. and Liv. The familiar use of *nullus* in v. 370 is pronounced 'not classical,' and such comic parallels are cited as *Eun.* 216 *etsi nullus moneas*. If this is granted as a fair parallel, what objection could be made to *Philotimus' nullus venit* Cic. *Att.* xi. 244, and similar expressions in Cicero's Letters? Cf. Haupt *Opusc.* I. 75ff. In speaking of *coram* on v. 490 as 'an adverb here,' the editor might have added 'and elsewhere till the time of Cicero.' v. 580: there have been many attempts to explain the derivation of *ecce*, but none so novel as this: *ce* is an intensive enclitic; a proclitic is formed by reversing the *c* and *e*; *ecce* is proclitic plus enclitic—a sort of reduplication. v. 637: the personal use of *prudens* has a parallel in Lucan 8, 495 (Harper's Lex.). v. 679: the derivation of



*Sedulo* given by Donatus and Servius as coming from *se* (*sine*) and *dolo* has been long given up; probably the most satisfactory is from root *sad*; *ēd*; *sed*. In the note on v. 803 and elsewhere, both in the notes and text, the distinction is not maintained between the demonstrative (acc.) *em* (*en*), and *hem* which expresses sorrow or joy. All the later MSS. have confused the two, cf. Brix' exhaustive note on Pl. *Trin.* 3. In saying on p. 207 that 'in Terence *Chremes* is always the name of a *senex*,' Professor West forgets the tipsy youth in the *Eunuchus*. The error, so common in editions and in some of our grammars, of confusing those widely different constructions—the adverbial acc. and the acc. of specification—is found on *Heaut.* 16. v. 40: we do not see why actors would be obliged to exert themselves more in order to

be heard at a *fabula motoria* than at a *f. stataria*. Would not the attention of the audience be held more closely by a play which is lively from beginning to end? v. 161: *faxo* and *faxim* are now regarded as perfects, or more strictly speaking aor. subj. and aor. opt.; cf. Stolz, *Lat. Gram.* § 119.

At the close of each play there is a group of 'Textual Notes' embodying, with others, the variations from Umpfenbach. In an edition of this kind when the different MSS. are not even mentioned textual discussion seems rather out of place. The value of these notes is also much lessened by the large number of erroneous and misleading statements in them. The volume closes with a very good index.

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#### DE OFFICIIS DI M. TULLIO CICERONE.

*I tre libri de officiis di M. Tullio Cicerone commentati da REMIGIO SABBADINI.* Torino: Ermanno Loescher. 1889.

THIS edition—forming a volume of the excellent Turin *Collezione di Classici Greci e Latini con note Italiane*—contains an Introduction pp. xxxviii, with Text and annotations pp. 187 followed by a short grammatical Index p. 188—p. 191. The Introduction treats on the Method of the Commentary, the literary aids, the date of the work and its sources, notice of Cicero's Son to whom it is dedicated—but not of the systems of philosophy which the Author followed, points in connexion with these being reserved for the notes. It contains also the Editor's conjectures and emendations and treats of the MSS generally and of one in particular preserved in the Ambrosian Library at Milan—a parchment MS of the XIIth Century (**M**), which the editor has collated and classes with the best MSS—being closely allied to **B**, though it has many points of contact with the second or inferior group. By the aid of this MS the editor restores the probably true reading in several passages, e.g. I c. 3 § 8 where the *quod* of **M** for the vulgate *quoniam* suggests the correct reading *perfectum officium rectum, opinor, vocemus, quod Graeci καθήκοντα. hoc autem commune καθήκον vocant.* The word *officium*, commonly read before *καθήκον*, arose from the false reading *cathicon*, the Latin transcription of

the Greek word. Thus we have Orelli's conjectural reading of the passage confirmed by this MS. The latest German editor, on the other hand, omits *καθήκον*. In I c. 7 § 21 *eo plus si quis sibi adpetet* is a great improvement on the vulgate *e quo si etc.* In I c. 21, 72 it gives the true reading *nihil minus*, where the other MSS have all *nihil minus*. On the *locus vexatus* I c. 29, 104 new light is thrown by the unique reading of **M**, *alter est, si tempore fit, haud remisso animo, homine dignus*, where the usual reading is *ut (et) si remisso animo*. In c. 38, 138 Signor Sabbadini proposes to read *ut quique aderunt* for the *utrumque aderunt* of the MSS. The conjecture is a plausible one. In II c. 3, 10 he solves the difficulty of *haec tria genera (genere) confusa* by supposing that *tria* arose from the abbreviation *nā* or *nra* for *natura*, and he thinks that the following passage—supposed by C. W. Müller also and others to be spurious—was an interpolation due to the false reading *tria*. In II c. 7, 24, **M** alone preserves the true reading *ut eris*, which Baiter restored. The conjecture *alae veliti* 'a flying squadron' in II c. 13, 45 for *alae alteri* is ingenious: most editors suppress the *alteri*, which they cannot explain. Signor S. contributes another ingenious emendation of a well known difficult passage III. c. 6, 28, where he substitutes *quae salva fiant iustitia* for *quae vacent iustitia*. The commentary is ample and exhaustive, without being unnecessarily long; it deserves special praise for

its neat renderings. The book is well got up in the style of Weidmann's *Haupt-Sauppe* Series. I have not come across any misprints. There is an error p. xxxii, where the

reference on I 120 should be *de amicitia* instead of *de senect.*

H. A. HOLDEN.

## L. MÜLLER'S NONIUS, PART II.

*Nonii Marcelli Compendiosa Doctrina*, Pars II. Emendavit LUCIANUS MÜLLER. 12 Mk.

THE second part of this work contains text and *apparatus criticus* of books v-xx, followed by *Adversaria Noniana*. Of the four MSS., earlier than the 15th century, which contain the whole of these books, Professor Müller gives the readings of three, the Harleian (H), Leyden, Voss F 73 (L), and Wolfenbüttel (V); the Paris MS. Latin 7667 (P) he passes over. Of the three which contain the whole, except portions of book v., the Bamberg (A), Paris MS. Lat. 7666 (C), and Leyden 116 (X), he supplies us with a collation of the Bamberg only. The three extract MSS., Paris, MS. Lat. 7665 (D), Montpellier (M) and Oxford (O), he omits altogether. The readings of H and L are on the whole accurately given; the collation of A and V is however far from trustworthy. The *Adversaria Noniana* consist of six chapters; I. *De vita Nonii*; II. *De Compendiosa Doctrina Nonii*; III. *De insequentium saeculorum ad saeculum xv. studiis Nonianis*; IV. *Quid profecerint grammatici a saeculo xv.*; V. *De codicibus adhibitis*; VI. *De rationibus editionis*. In the *Vita Nonii* there is little that is new. Prof. Müller says, in speaking of the title of the work, that H and A call him *Tuburgicensis*, V *Tuburcicensis*, on the authority of Prof. Heinemann (p. 303 *sub fin.* he says *Tuburticensis* on the same authority), D and M *Tiburcicensis*. It would be simpler to say that Florence xlviii. 1 (F) H A and X give *Tuburgicensis*, V *Tuburcicensis* (the first *c* looks as if the scribe had hesitated between *g* and *c*), P *Tuburgicensis* or *Tuburcicensis*, which it is impossible to decide, C D M and O *Tiburcicensis*. L, Berne (B), Geneva (G) and Cambridge (Z) have no title. The most original suggestions in this chapter are perhaps that Nonius called his son *Herculius* as a compliment to the ἑλλος Ἡρακλῆς, who should one day cleanse the Nonian stable, and that the scholars of the present day who have worked at Nonius are descended from some member of his family who came from Africa to the

country of the Vandals to avenge on them the injuries which they had wrought in the land of Nonius.

In the second chapter Prof. Müller suggests that the title of the work should be *Nonii Marcelli Compendiosa doctrina*, not *De compendiosa doctrina*. It seems however more probable that the original title has been retained by the extract MSS. D M and O, which give Nonius Marcellus, *De compendiosa doctrina*. The titles of the different books without exception begin with *de*, and they are quoted by Priscian in this form, e.g. Nonius Marcellus, *de doctorum indagine*. It seems then natural to suppose that the title of the whole work would follow the same lines. In the remainder of this chapter he gives a list of the authors quoted by Nonius, and says a few words about the authorities from whom Nonius drew. His general conclusion is that none is earlier than the age of Hadrian, and in the main he agrees with the views expressed by Schmidt as long ago as 1868. Of Prof. Nettleship's pamphlets on this subject he appears to have no knowledge whatever.

In the third chapter he mentions the obligations of Priscian and Fulgentius to Nonius, and quotes the subscription of the Montpellier MS. to show that the text was revised as early as A.D. 402. But is it at all clearly established that this subscription refers to Nonius, and not simply to the Persius, which in the Montpellier MS. immediately follows the Nonius? The remainder of this chapter, dealing chiefly with the MSS., will be more conveniently discussed in connexion with the fifth chapter.

In the fourth chapter he gives a very brief account of previous editions, and discusses the services rendered to Nonius by successive generations of commentators. Of past scholars he speaks with some show of respect; his contemporaries, to quote his own words, '*objurgat leniter ut solet comiterque*.' In the sixth he states the principles which he has followed in the present edition, speaking of himself with the modesty which he says '*insitam penitus sentit sibi et infixam*.'

In the fifth chapter and the second half of the third he gives some account of the MSS. which he uses, and a very brief statement of his views as to their mutual relations and relative importance. His account of L is full and accurate, that of H and V brief but generally correct. With regard to P he is however entirely mistaken. He still maintains the erroneous view, which I myself in common with Prof. Sievers suggested, that it is a copy of the Harleian. This is however a complete misconception. No one who has examined the MS. could doubt for a moment that it is, as Prof. Havet pointed out, a combination of three entirely different MSS. To prove that the first three books of P are not copied from H it is only necessary to say that P has the Index, which is wanting in H, and that it indicates a lacuna after *leat* (3, 14), *carris modium* (5, 13), *Plautus* (8, 23), and *lib. II.* (17, 5), of which there is no sign in the Harleian. The first part of P is, as Prof. Havet suggests, very closely connected with H<sup>2</sup> V. Indeed it seems almost certain that all three are copies of one and the same MS. The parent MS. appears to have combined the peculiarities of the two classes F L and H<sup>2</sup> P V, and to have been corrected from a MS. belonging mainly to the second class. H<sup>2</sup> V generally give the corrected, rarely the original, reading; P generally the corrected reading, occasionally however the original, and sometimes a combination of the two. Thus P has the Index with L, the marginal notes with H<sup>2</sup> V, and the lacunae at 3, 14 5, 13, 8, 23 and 17, 5 with V. In the title too the scribe of P hesitates between Tuburgicensis and Tuburicensis and finally leaves it doubtful: the scribe of V also hesitates but decides in favour of c. The following specimen readings will serve to show the relations between the three MSS.: 2, 12, *pubuerem*, P<sup>1</sup>, *puuerem* H<sup>2</sup> L<sup>1</sup> V<sup>1</sup>, *puberem* F H<sup>1</sup> L<sup>2</sup> V<sup>2</sup> = *puherem*. 9, 14, *utantur* P<sup>1</sup>, *utauntur* P<sup>2</sup>, *utuntur* H<sup>2</sup>, *utuntuntur* V, *utantur* F H<sup>1</sup> L = *utantur*. *ib.* 16, *poetia* P, *poeia* H<sup>2</sup> V, *poeta* F L = *poeta*. 27, 23, *ulocat* P<sup>1</sup>, *locat* F<sup>3</sup> HP<sup>2</sup> V, *uocat* F<sup>1</sup> L = *uocat*. 61, 1 *deuoratendo* P<sup>1</sup>, *deuortendo* H<sup>2</sup> P<sup>2</sup> V, *deuorando* F H<sup>1</sup> L = *deuorando*. 64, 15, *viii* P, *iii* F<sup>3</sup> H V, *v* F<sup>1</sup> L = *v*. 81, 8, *auis* P<sup>1</sup>, *avis* H<sup>2</sup> P<sup>2</sup> V, *abis* F H<sup>1</sup> L = *avis*. 83, 17, *tabuliono* P, *tabulino* F<sup>3</sup> H V, *tabulono* F<sup>1</sup> L = *tabulino*. 84, 2, *plocito* P

V<sup>2</sup>, *plocio* F<sup>2</sup> H V<sup>1</sup>, *plocio* F<sup>1</sup> L = *plocio*. 89, 22, *egisit* P V<sup>1</sup>, *egisito* V<sup>2</sup>, *egisto* H<sup>2</sup>, *egisio* F H<sup>1</sup> L = *egisio*. 131, 20, *sciamaea* ia H<sup>2</sup> P V, *sciamaea* F H<sup>1</sup> L = *sciamaea* &c. &c. The fourth book of P is a copy, not of the Harleian, but of the Cambridge MS. (Z). This MS. is closely related to G and the first hand of H. Indeed all three MSS. appear to have been copied from the same original at the same time, and perhaps by the same scribe. Z was then corrected either from the same original as the second hand of the Harleian, or at any rate from a very similar MS., but the corrections in Z are only partial, while in H they are complete. These corrections are sometimes introduced into the text, sometimes added in the margin. Thus, where Z is uncorrected, P regularly gives the uncorrected reading, e.g. 247, 30 *pladium* P Z, 249, 20 *fuert* P Z, 314, 28, *fructus* P Z, 315, 11 *gravi* P Z, 342, 13 *uirgilius uerbenis* P Z &c. &c. Some mistakes in P are clearly due to misreadings of Z, e.g. 266, 22 *uidet* P<sup>1</sup>, *uideb.* (*uidebis*) Z, 267, 31 *intumenissem* P<sup>1</sup>, *intuenissem* Z, *intuenissem* Z, *ib.* 35 *sinen quis* P, *sinenouis* Z, written so as to look like *sinen quis*, with many others which can scarcely be reproduced. Where Z is corrected in the text P gives the corrected reading, e.g. 233, 10 *ieunitatis* P Z<sup>2</sup>, 315, 34 *grauum um fore* P Z<sup>2</sup>, 316, 5 *deploidi arrecta* P, *deploida recta* Z, 334, 4 *nisi abesse* P Z<sup>2</sup>, or combines the two, e.g. 243, 47 *e memiseris* P, *memiseris* Z, 313, 17 *ductiae* P, *ductae* Z, 334, 16 *cornius* P *cornix* Z &c. &c. Where the correction is written in the mg. the first two scribes of this part of P, who continue down to 310, 22, either omit it altogether, or add it in the margin, e.g. 235, 7 *filio* P Z tx, *filo* P Z mg, *ib.* 34 *fidi aequales* P Z tx, *fide aequales* P Z mg, 275, 3 *habere* P Z tx, *adhibere* P Z mg, 302, 28 *fero* P Z tx, *ferre* P Z mg. The third scribe from 310, 22 to the end of the book sometimes introduces the marginal reading into the text, e.g. 323, 6 *nunc hinc* P, *hinc* Z tx, *nunc* Z mg, 330, 11 *et ut ille et utile* P, *et utile* Z tx, *et ut ille* Z mg, 331, 10 *claudam claudus* P, *claudus* Z tx, *claudam* Z mg, 342, 38 *sta statuue esse tu esse* P, *statu esse* Z tx, *statuue esse* Z mg., the mark of reference in Z being in such a position as to suggest that the correction was to be inserted between *sta* and *tu*. It may be mentioned that the sign in P which Prof. Quicherat calls 'signum mendi,' Mons. Meylan the

'signe de renvoi,' regularly occurs in Z, where a reference is made to a marginal correction.

The last fifteen books of P are perhaps on the whole most closely connected with the group ACX. Thus Pagrees with these MSS. in giving *De numeris et casibus* as the title of the ninth book, while H L V have *de generibus et casibus* in the text, though in the index L has *de numeris et casibus*. In this part of the work however all the MSS. agree so closely that it is scarcely possible to divide them into distinct groups. With regard to F Prof. Müller is still more signally mistaken. No description or collation of this MS. has ever yet been published, and, as it is much the most valuable authority for the text of the first three books, it may be worth while to give some account of it. Professor Anziani holds that it belongs 'more probably to the end of the ninth than the beginning of the tenth century.' It is a large quarto MS., consisting of 93 folia (eleven quaternions and five extra leaves), written in double columns, twenty-six lines to a page, in the same hand throughout. It has been corrected several times probably by the same scribe. The following hands may be distinguished (1) F<sup>1</sup> the original copy (2) F<sup>2</sup> corrections by the same hand from the original MS. (3) F<sup>3</sup> corrections by the same, or perhaps another hand, from a MS. of an entirely different class (4) F<sup>4</sup> recorections of F<sup>2</sup> or F<sup>3</sup>, probably again from the original MS. (5) F<sup>5</sup> a few conjectures in a 15th century hand. Sometimes the original writing is completely erased, sometimes a line is drawn through, or a dot placed under a letter or letters. Where the correction is effected by erasure it is impossible to determine to which of the different hands it is due. Where a word has been changed or added it may generally be decided, as F<sup>2</sup> is in darker ink than the other hands. This MS. originally contained both title and index, but the index has been completely erased. Those hands of F which seem to be derived from the original MS. (F<sup>1</sup> F<sup>2</sup> F<sup>4</sup>) are so closely related to L (L<sup>1</sup> L<sup>2</sup>), as to lead to the conclusion that F and L are descended from the same parent MS. This seems to have been a MS. of an inferior quality, disfigured by many mistakes and omissions, but preserving as a rule the old spelling, especially the non-assimilation of prepositions. It had also been corrected throughout, the corrector making many alterations, additions and omissions, and regularly assimilating the prepositions. While L<sup>1</sup>

generally retains the non-assimilated form of the preposition, F and L<sup>2</sup> regularly prefer the assimilated form. In other respects the different hands vary very much, though as a rule F<sup>1</sup> corresponds to L<sup>2</sup>, F<sup>2</sup> F<sup>4</sup> to L<sup>1</sup>. The following instances will show the close relation between the MSS.: 227, 4 *tene* F<sup>1</sup> L, *ib.* 6 *ingremeta gonnemorem* F<sup>1</sup> L, 228, 25 *intectori* F<sup>1</sup> L, *ib.* 29 *apud om.* F<sup>1</sup> L, 230, 11 *plaucidi* F<sup>1</sup> L, *ib.* 32 *masi* F<sup>1</sup> L, 231, 4 *solic* F<sup>1</sup> L, *ib.* 18 *uade* F<sup>1</sup> L, *ib.* 19 *stipidi* F<sup>1</sup> L, *ib.* 21 *suadum* F<sup>1</sup> L, *oportuno pauidet* F<sup>1</sup> L, *ib.* 27 *aetra* F<sup>1</sup> L, &c. &c. And not only is F a twin brother of L, but, when corrected by the three hands, became also the parent of H. It is indeed the precise MS. which Prof. Havet presupposed as the original of that MS., and it will probably be a surprise and pleasure to him to find his theory established beyond all possibility of dispute. The following facts among many others which might be adduced may be accepted as sufficient proof. I. The first three books of F and H both occupy 93 leaves. II. The words *qui ouum inspexerant* 117, 8, with which the first scribe of H ends in the middle of a column (f. 53 v), are also the last words of the sixth quaternion (f. 48 v) in F, the precise point at which this part of the MS., consisting of 93 ff. (11 quaternions and five leaves), would naturally be divided for purposes of copying. III. The correct readings of H<sup>1</sup> are regularly given by one of the four hands of F. IV. The peculiarities of H<sup>1</sup> are explained by comparison with F., e.g. 44, 10

*naugias* H<sup>1</sup> = *nagis* F, 77, 15 *baretere* H<sup>1</sup> =

*bretere* F, 97, 20 *atiere* H<sup>1</sup> = *ptiere* F, 137,

15 *sere id* H<sup>1</sup> = *sere* F, 182, 28 *ulgare*

*decoepit* H<sup>1</sup> = *ulgare coepit* F. Similarly

all the following readings of H<sup>1</sup> are due to marginal corrections in F.: 49, 1 *Trossuli equites Romani dicti trossuli*, 67, 20 *ex atque proletarium pedito*, 81, 11 *farris in farris trite*, 86, 10 *cecuttiunt lippini oculi mei cecuttiunt*, 87, 21 *clipeat operit clipeat et accium*, *ib.* 23 *audet galeare operire*. So 107, 23 where H<sup>1</sup> gives *incideret q*, 114, 25 where it reads *Tusculanarum q*, the *q* is due to a *q* or *signum mendi* which occurs some dozen times in the margin of F. Numberless similar instances might be brought forward but '*actum, aiunt, ne agas.*' In his account of the extract MSS. again Prof. Müller is no less mistaken. Of the one group A C X he says that C X are copies of A. Now of this group C is the most correct and perhaps



the oldest, A the least correct, and there seems no ground whatever for supposing that either C or X is descended from A, though all these may be copied from the same original. In speaking of the other group D M O he says that O belongs to the beginning of the 9th century. Is not 9th a misprint for 11th? It is assigned in the catalogue to the 11th cent., but may be as early as the tenth, ninth it cannot be. These three MSS. again are independent of one another, though all may be descended directly from the same parent MS. The MSS. of Nonius Prof. Müller divides into two great classes, the first comprising F H<sup>1</sup> L<sup>1</sup> G Z B, the second H<sup>2</sup> L<sup>2</sup> V the Escorial and the extract MSS. The first class he considers the most valuable and in this class he assigns the chief place to H<sup>1</sup> and L<sup>1</sup>. In this view he fails to appreciate the importance of the fact pointed out by Prof. Havet, that in discussing the relative value of the MSS. of Nonius it is absolutely necessary to divide the work into three portions; (1) Bks. I-III, (2) Bk. IV, (3) Bks. V-XX. In the first part the MSS. fall into three groups which may be arranged as follows in order of merit: (1) F<sup>3</sup> (H<sup>1</sup>) (2) H<sup>2</sup> P V (3) F F<sup>1</sup> F<sup>2</sup> F<sup>4</sup> (H<sup>1</sup>), L<sup>1</sup> L<sup>2</sup>. The Escorial I have not as yet been able to collate. The extract MSS., though they offer many independent readings, agree on the whole most closely with L<sup>1</sup> especially in the non-assimilation of prepositions. It should however be mentioned that for the first ten pages, where A C X give the whole, they seem to represent an independent tradition, superior perhaps to any other. In Bk. IV the MSS. may be divided into

two classes: (1) H<sup>1</sup> G Z or (where Z is corrected) Z<sup>1</sup> (P) B. (2) H<sup>2</sup> L V Z<sup>2</sup> (P). The extract MSS. vary between the two. The reading of the second group is generally though by no means invariably to be preferred. In the remaining books the MSS. resemble each other so closely that it is very difficult to group them. The nearest approach to a classification is perhaps: (1) H L P<sup>1</sup> V (2) P<sup>1</sup> A C X (3) D M O, the first group being on the whole the most trustworthy. In point of orthography however L<sup>1</sup> is *facile princeps* throughout. In the first part, of the entire MSS. F H L P V and the Escorial, Prof. Müller gives the readings of H L V alone; of the extract MSS. A C X D M O and the Zurich MS., A only is represented. Of the entire MSS., containing book IV, H L V G Z (P), he omits Z: of the extract MSS. B D M O, he omits M. and O. The entire MSS. containing the remaining books are four in number, H L P V; of these he passes over P. Of the first class of extract MSS. A C X, we have a collation of A only; the second class D M O is quite unrepresented. We cannot help regretting that Prof. Müller should have devoted his undoubted abilities for so long a time to a task for which he possesses such inadequate materials.

J. H. ONIONS.

[The above has been corrected for the press by Mr. S. G. Owen, the writer of the obituary notice which will be found on a later page of this *Review*. The Editors can only join with him in expressing their deep sense of the loss they have sustained in the death of a most valued contributor, who was always ready with advice and help at whatever cost of trouble to himself.]

#### GRAMMATIK DES HOMERISCHEN DIALEKTES.

*Grammatik des Homerischen Dialektes*, von GOTTFRIED VOGHRINZ. Paderborn. 1889. 416 pp. 7 mks.

A NEW Homeric Grammar suffers immediate comparison with that of the Provost of Oriel. The German work is about one third larger than Mr. Monro's. One third of the book is devoted to Phonology and Inflection, another third to Word Formation and Semasiology, and the last third to Syntax. No chapter is given on Versification, but many questions of metrical quantity are treated in the first part of the work. The Greek index is nearly twice as full as Mr. Monro's, but this hardly

atones for the entire lack of definite cross-references, and the table of contents, covering four pages, does not compensate for the want of an index of subjects.

The type and paper are clear and good, but the pages are rather crowded. Only one font of type is used. The division into articles is often indistinct and without numbered or lettered subdivisions, which are necessary for easy reference. Nineteen sections cover more than one hundred pages, with no running titles or page headings, or any indication of the current §. The 99th section, on the meaning of prepositions, covers more than 23 pages without a single

subnumber; and the prepositions are not arranged alphabetically or in the same order as in any grammar. The next section (on particles), which is nearly as long, has five subdivisions but classes together, and in this order, *αὐτά, οὖν, νῦν, τότε, τῶ, and καί*. Does every reader see the principle of arrangement?

The Germans have been proverbially heedless of details of form, and we are more concerned with the contents than with the external appearance of the book, but this certainly is not conveniently printed for a book of reference.

Since the publication of Mr. Monro's Grammar in 1882, important work has been done on Homeric forms, syntax, and versification. Fick's new view of the Homeric dialect could be mentioned only in a postscript of the English work. Mr. Monro does not seem to have used Meyer's Grammar (1880), nor Frohwein's convenient *Verbum Homericum* (1881), nor does he refer (I think) to Nauck's critical and scientific edition and essays. Since 1882, have appeared the new edition of Meyer, Brugmann's brilliant though brief treatise on Greek Grammar, the 'advanced' editions of Homer by von Christ, Rzach, and Cauer, and the 'radical' editions by Fick and by the Hollanders, and works like Usener's on the early Greek verb and Menrad's excellent treatise on contraction and synthesis in Homer, and valuable studies on Greek dialects. The situation has changed somewhat during these last seven years, and scholars are ready to welcome a new Homeric Grammar, though very many questions remain unsettled.

Some readers may be surprised to find how many questions are still left open. Vogrinz is not dogmatic on matters of Homeric forms and readings. He often merely registers the opinions of others without telling 'how it really is.' He evidently is familiar with the latest views on most subjects. In the mass of details which fill the book, it would not be strange if he had overlooked some theories. He clearly inclines to Fick's view of the Homeric dialect, and often gives Fick's assumed forms, but he does not go so far as he. He calls the dialect 'a kind of old Ionic,' and considers vain all attempts to reach the original form of the poems. He defines a 'kunsprache' as 'one that is understood by all but spoken by none.' He speaks occasionally of a vowel as 'lengthened under the influence of the ictus,' but again says truly that Fick's law seems to allow any short syllable to serve as a long

syllable, and that the 'verse-ictus of itself cannot make a short syllable long;' yet he explains a short vowel used as the first syllable of the verse, by the 'specially strong ictus on the first foot.' He does not follow the modern Holland School in their cry of 'Analogy.' 'Anomaly' is brought to honour again. The relation to contraction is a cardinal point with Homeric scholars of today, and Vogrinz holds that 'the war of extermination on contracted forms is unscientific and vain.' He doubts even whether we may substitute *ἀνδαν* for *ἡδαν*.

A serious fault in the book is the paucity of statistics; many are given, it is true, but mostly those which are familiar from Curtius's *Verbum*, Hartel's *Homeric Studies*, or Weber's *Final Sentences*. In the chapter on the digamma, we are told how many hiatus are filled by the *ϕ* of each word, but not how often the verse opposes the restitution of *ϕ*. The author does not say definitely whether *-ιων* or *-ιων* is more frequent as the comparative ending, nor which declension of *νίος* is the more Homeric, nor does he state the approximate relation of frequency between *-ν* and *-αν* as the ending of secondary tenses. This fault is still more painful in some parts of the syntax.

The author brings few illustrations from inscriptions, e.g. he discusses the form *δράγματα* (Δ69), before which an *ε* retains its short quantity, and notes that Fick rejects the verse, and Hartel reads *δάργματα*, without noticing the Arcadian form *δαρχμάς*. He thinks that *τοῖσδεσσιν* was 'an unpremeditated form, wrought under the influence of the metre;' and makes no reference to the Thessalian *τοῖννεσσιν*. He even refers to the example of Latin writers to show that elided vowels may be written in the text, instead of pointing to this fact on Greek metrical inscriptions.

In treating of quantity, the author follows Hartel largely. He prefers *ἰλίοιο* with short penult, to *ἰλίοο*, and *οῖες* for *οἴες*, *Αἶδος* for *Ἄϊδος*. He does not hold with Leeuwen and Da Costa as to the force of a vanished initial *σ* to make position. He still seems to ascribe some occult power to punctuation in weakening hiatus, apparently not feeling that a pause is often in place where not even a comma could stand.

The second division of this Grammar, on the formation of words and semasiology, contains much excellent matter, with more detail than Mr. Monro's work. Much of this is new, at least in such a form. Vogrinz, by the way, does not agree with Monro in his treatment of *κέ* and *τέ*. His explanations

of the genesis and developments of syntactical constructions are extensive and valuable, and the reader regrets that better mechanical devices have not been used to render the different categories more distinct and intelligible.

Vogrinz's Grammar contains more material than Mr. Monro's, fuller discussions and some things which are new, and it is based

on later and revised editions, but the English scholar will not feel that Mr. Monro's work is fully superseded.

Some infelicities of detail might be noticed, but in a book which involves such a mass of details the reader must not be disturbed by a few 'flies in the ointment.'

T. D. SEYMOUR.

#### GRAMMATIK DER ATTISCHEN INSCHRIFTEN.

*Grammatik der attischen Inschriften*, von Dr. K. MEISTERHANS, Professor am Gymnasium in Solothurn: zweite vermehrte und verbesserte Auflage. Berlin, Weidmann, 1888. Mk. 6.50.

THIS careful and scholarly treatise, published first in 1885, has grown too familiar a friend among all students of Greek to require any fresh words of praise or of introduction. It is a full and lucid digest of all the forms, whether of accident or of syntax, actually found in the Attic inscriptions. It is not a museum of curiosities, for in truth there are few abnormalities to register. Every page of the book strengthens the conviction that the public documents of the Athenian people were drafted in the every-day language of educated Athens. It is this which gives them their value to the student of Attic grammar or the editor of an Attic author. It is scarcely a paradox to say, that the Greek of the Attic inscriptions of the 5th century B.C. is better Greek than Thucydides or Xenophon: *i.e.*, it more truly reflects the best spoken Greek of the time; it is not affected by archaisms or by conscious literary associations, it is rarely coloured by non-Attic influence. Very rarely in the prose inscriptions are 'poetical' forms found, like *ἐπιώψατο*, *ἄλφη*, *ἐπιθόντων*, or Ionisms like *ἐννοί*, *παραιβάτης* (pp. 156 fol.). The very strangeness of forms like *καταντροκύ*, *ἀπαντροκύ*, *κάτροπτον* (p. 72), proves them to be only too faithful and phonetic representations of Athenian tricks of speech.

If, for example, the question be asked whether forms in -σσ- or -ττ- (*πράσσω* *πράττω*, *θάλασσα* *θάλαττα*, etc.) be the purer Attic, the claim must be immediately surrendered to the forms in -ττ-. 'Apart from the form *τέσ(σ)αρα* upon an early vase of the 7th or 6th century, in appellations and in Attic names ττ is always written for σσ

from the earliest period onwards. Nay, old-Attic vase-paintings go so far as to change Homeric names like *Κασσάνδρα*, *Ὀδυσσεύς* into *Κατ(τ)άνδρα*, *Ὀλυτ(τ)εύς*. It is an exception when, in the formula of the oath to be sworn by the Athenians to Alexander the Great, B.C. 336, we find *θάλασσα*. Similarly in a treaty with Naxos (B.C. 400—375) we find *διαλλάσσοντες* and *ἡσσηθή*' (p. 77). These exceptions are plainly traceable to foreign influence, and do but prove the rule.

The author in his preface makes a generous acknowledgement of the assistance given him by the reviewers of his first edition, O. Riemann, von Bamberg and others. Several independent works also, covering portions of the same ground, have appeared since 1885 (by Hecht, Kaiser, Reinach and others), and these have been placed under contribution. Chief among these new sources of information should be named Klein's work on Greek Vase-Inscriptions. Experience also has given the author a fuller mastery of his copious materials, so that the second edition surpasses the first not only in completeness, but also in convenience of arrangement. Thus the volume has grown from 119 pp. to 237, the increase being partly due to a somewhat clearer and less crowded type, but chiefly to the incorporation of fresh material. It may be worth while to call attention to the more important of the new features.

Ch. I. (*Schrift*) has been expanded from 4 to 11 pp. Here, amongst other additions, a useful summary is given of the old-Attic numeral signs (p. 8), and of the later Alexandrian system which superseded them. A much fuller treatment than before is given to *Punctuation* (p. 10), chiefly based upon Kaiser, *De inscriptionum Graecarum interpunctione*, 1887). No mention however is made of the dotted initial ῥ, which may

be found in *Inscriptions in the Brit. Mus.* i. 125 (Athens), ii. 365 (Melos, Imperial period), as also in MSS. of every date (Scrivener, *Introduction*, p. 35). On p. 3 the author has added a statement which recalls the famous chapter on snakes in Iceland: 'Der Buchstabe F (Vau) kommt nicht vor.'

Ch. II. (*Lautelehre*) has grown from 42 pp. to 77, and it is this part of his work which will win for the author the warmest thanks of scholars, as well from the extraordinary minuteness and fulness of the references, and the admirable way in which the facts are grouped. The paragraph on the diphthong *av* (p. 68) is new, and the discussion of the consonants and their changes has been considerably enlarged (pp. 58 foll.).

Ch. III. (*Wortbildung*) is entirely new, and chiefly deals with proper names. This however is a very large, though subordinate, part of the subject, and cannot be fully treated of in a chapter. Meisterhans says nothing of the peculiar formation of *Πρωτέραυπος*, the name of a hero of the *Birds*, which Bergk wished to alter into *Πρωταυπος* or *Πεβτέραυπος*. The form is abnormal; yet it seems to occur on an Attic funeral monument of pre-Augustan date (*C. I. A.* 4064: *Πρωτέραυπος*). One would like to verify this reading, which Köhler seems to have copied from Kumanudes.

Ch. IV. (*Flexionslehre*) has developed from 41 to 64 pp., a much fuller treatment than before being accorded to the Attic forms of the tenses. Some rare words are mentioned on p. 156; e.g. the verb *ἄδουσι αὐτοῖς* ('to profess one's self'), only known from one inscription and a gloss of Hesychius. But the author might have cited the personal name *Ἀδοῖσιος* from *C. I. A.* 53a (B.C. 418), which occurs also in Xenophon, *Cyrop.* Also among rare forms should be included *ἐλῖς* (= *ἄλῖς* 'mud,' 'slush') which I read in

a lease of the 4th cent. (*C. I. A.* 1059) and which is recognized by the *Etym. Mag.* (compare the similar use of *ἄλῖς*, in the document just cited, *C. I. A.* 53a).

By far the largest and weightiest additions have been made in the chapter on *Syntax*, which has grown to treble its size. The structure of the sentence in Inscriptions is usually so simple, that they afford us less of illustration in this department than we might desire: thus neither the optative with *ἄν* nor the temporal conjunction *ἔστω* ever occur in epigraphic prose (pp. 206, 209). The author has, however, made good use of his materials, and there is hardly a page from which the student of Greek syntax may not cull some useful fact. One thing more remains to be done, which does not fall within the scope of this *Grammar*, I mean a study of the phraseology or *Stilistik* of Attic Epigraphy; and perhaps yet more interesting results would reward a similar examination of non-Attic documents as illustrating Hellenistic speech.

I have noticed few misprints, in spite of the innumerable and minute references which are of the essence of a work like this. On p. 62 the first word of note 552 should be *[κάρ]σπ(ρ)ον*; on p. 141 *ἀνίτω* is for *ἀνίτω*; and on p. 70, note 658, instead of *D.S* (Dittenberger's *Sylloge*) Caer's *Delectus* No. 429 (Nesos) should be cited to support the form *Πολυπέρχων* found in *C. I. A.* ii. 723 (B.C. 319). The author does not notice the interesting fact that Sintenis has restored the unsibilated form, upon MS. evidence, in two passages of Plutarch's *Lives* (*Dion.* 58; *Demetrius*, 9). I have myself recently found the same form in a Lycian inscription of the early Imperial time, which will shortly appear in the *Hellenic Journal*.

E. L. HICKS.

#### A SANSKRIT READER.

*A Sanskrit Reader: with Vocabulary and Notes.* BY CHARLES ROCKWELL LANMAN, Professor of Sanskrit in Harvard College. Parts I and II. (Text and Vocabulary), 1884. Part III. (Notes), 1888. Boston, Ginn & Co.

'WER Vieles bringt, wird Manchem Etwas bringen.' The publication of the long-expected Notes to Prof. Lanman's Sanskrit Reader completes a work for which every

beginner of Sanskrit, and not less every teacher of it, in America and England must be thankful.

The design of the work is thus stated in the preface: 'In the first place, it is to serve as an introduction to these subjects [Sanskrit and comparative philology] for the students of our colleges and universities.' It is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies,



and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially the requirements of unaided private study that I have taken constant pains to meet.' I cannot conceive how these requirements (and every teacher of Sanskrit knows how manifold, and sometimes how unexpected, are the requirements of beginners) could be better met than in this book. The ingenuity and success with which Lanman has divined the student's needs, and the skill and patience which he has bestowed upon the satisfaction of them, are most remarkable.

A list of twenty-six of the most important books for the young Sanskritist's library serves as a finger-post in what so often seems to the beginner a hopeless maze of literature, and the 'Introductory Suggestions,' as well as the 'Explanations' at the end of the vocabulary, greatly facilitate the use of the book.

The Reader proper comprises one hundred and six pages of selections, beginning with the *πολύφατος* but ever-interesting *Nala*-episode of the *Mahābhārata*, of which the first five chapters, forming a complete story, are here given. Throughout the first three chapters the words are separated in print, to facilitate the reading of the Devanāgarī alphabet; and an 'inset' contains a transcription in Roman type of pp. 1-4, so that an earnest student should have no difficulty with the text. In fact, the reviewer is almost of the opinion that too much has been done in this direction; it is his experience that beginners exaggerate the difficulty of the alphabet largely because so much explanation is offered, and he does not approve of postponing the acquisition of the alphabet until the paradigms are learned, because this method is very apt to make the student think he can dispense with it altogether, so that he finds himself shut out from the use of the Petersburg lexicon and of its abbreviations by Boehlingk and Cappeller.

Following the *Nala*-selections come twenty of the best fables from the *Hitopadeca* or book of 'Salutary Instruction,' then six stories from the *Kathāsāritsāgara*, after these a very skilfully made selection of verses from the *Mānavadharmasāstra*, the most famous of Hindu law-codes; and two specimens of Sanskrit riddles close the list of extracts from the later, non-Vedic literature. The Vedic selections, filling thirty-seven pages, include a wide variety of subjects, and comprise hymns (good and bad) to different deities, with some used especially at weddings and funerals; while passages from the

*Brāhmaṇas* give examples of early Hindu theological exegesis and speculation, and others from the *Sūtras* contain directions for the performance of the ceremonies alluded to above, and show how the hymns and verses quoted were employed in them.

The whole furnishes material for about one hundred and fifty hours of reading in class. The reviewer read it through with a class (which had had a preliminary course of sixteen weeks, three hours per week) in about one hundred hours. The convenience of the book would have been greatly increased if the selections had been printed in the order in which they are to be read. Some may perhaps think that the choice of pieces has not in every instance been happy, particularly in the Vedic extracts, but then no two scholars would ever make the same choice—indeed, in the Notes Lanman regrets at least one selection.

The chief strength and value of the book lie in the admirable Vocabulary and Notes. Here Lanman has outdone himself in conscientious and skilful work, drawing without stint upon his wide scholarship, yet never without legitimate purpose or for mere display of learning. A German reviewer has characterized his profusion of reference to kindred Indo-European forms as 'des guten zu viel'; but considering the aims of the book, as set forth in the preface, it cannot be too highly commended. The classical philologist finds here exactly what he seeks in his study of Sanskrit. It is true that he could find it still better in lectures by recognized authorities on comparative philology; but to how many students in America (or in England for that matter) are such lectures accessible? Lanman's lexicographical *Scharfblick* approves itself in many articles, as e.g. s.v. *āka*, *atha*, *√t*, *dāru* (to L.'s comparison of the use of Engl. *tree* in *whiffle tree* may be added its similar use in *tree-nail*), *√l dhā*, *dhūrta*, *parigha*, *√phu* (to the Germanic cognates add *Fleete*, the water-ways in Hamburg, and Dutch *vliet* in *watervliet* etc.), *√budh*, *√mad*, *catru*. He is particularly happy in his many illustrations of Sanskrit idioms by parallels drawn from our own speech, especially our colloquial language.

The copious Notes are so arranged that the classical student, whose time for Sanskrit is limited, can use them to the best advantage; while the elaborate literary introductions to the several sections will be highly prized by the more special student of Sanskrit. In fact these introductions, with their full bibliography, are among the very best

things ever done in this field, and must prove welcome to advanced scholars as well as to beginners. One is reminded on every page of these Notes of Holden's admirable editions of Plutarch, wherein no point of language or archaeology is left without full and pertinent illustration. The references to Whitney's Grammar are extremely numerous. One wishes that Lanman had inserted copious references to Speijer's Sanskrit Syntax, (Leyden, 1886), a most useful work for all students of Sanskrit.

This is not the place to discuss Lanman's interpretation of Vedic passages, of which there are many in his Reader that prove veritable *crucis* to the exegetes; but it may be said that he shows himself a most competent interpreter, at the same time learned and vigorous and independent.

The beauty of the book is very great; the accuracy of the printing, when one considers the weariness of mind, soul and body which befalls the reader of such proof as this must have been, is marvellous. I have noted the following errors in the Vocabulary: p. 120 *ārjuna* should be *ārjuna*; p. 141 (col. 1., s.v. *√kāç*) *-kāçyā* should be *kāçya*; p. 166 *tvattas* should be added to the Vocabulary<sup>1</sup>; p. 198 *prityā* should be *prityā*; p. 221, col. 1, l. 26, *be* should be *he*; p. 284 *evamīkumāra* should be *svāmīkumāra*.

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<sup>1</sup> Perhaps omitted intentionally, since it is explained in the Notes on 46<sup>22</sup>.

#### ESSAYS BY THE LATE MARK PATTISON.

*Essays by the late Mark Pattison.* Collected and arranged by HENRY NETTLESHIP, M.A. 2 vols. 8vo. Oxford: Clarendon Press, 1889. vii. 494 pp., and 447 pp. 24s.

UNE main pieuse vient de réunir en deux volumes un choix des essais publiés dans diverses revues par M. Pattison, 'sometime rector of Lincoln College.' Il faut remercier le professeur d'Oxford qui a donné ses soins à cette collection posthume et qui a ajouté à l'œuvre de M. Pattison deux beaux volumes imprimés avec l'élégance ordinaire de la Clarendon Press. Nous n'avons à nous occuper ici que des essais relatifs à l'histoire de la philologie classique, qui tenait, comme on sait, une grande place dans les travaux du biographe d'Isaac Casaubon. Ils sont tous réunis dans le premier volume.

Je ne ferai qu'une mention de la solide biographie de F. A. Wolf, résumée en 80 pages, datées de 1867, et de l'étude sur P. D. Huet, écrite en 1877 et plus spécialement dirigée dans le sens théologique; les travaux sur l'évêque d'Avranches et ses contemporains se sont multipliés depuis et on en trouvera l'indication sommaire dans le plus récent, *A travers les papiers de Huet* par L. G. Pélissier, Paris, 1889. Il faut insister davantage sur les essais relatifs aux Estienne, à Muret et à Joseph Scaliger. Je ne fais aucune difficulté de reconnaître avec l'auteur que les Français de notre temps ont fait preuve d'une indifférence coupable à l'égard

des illustres philologues qui ont honoré leur pays au 16<sup>e</sup> siècle. C'est à peine si, jusqu'à présent, quelques monographies leur ont été consacrées, la plupart du temps insignifiantes, tandis que tant d'autres points moins importants de l'histoire littéraire nationale ont été l'objet de recherches considérables. Cette lacune sera un jour comblée, il faut l'espérer, car déjà quelques érudits français commencent à comprendre le devoir de reconnaissance qui leur incombe envers les maîtres des études classiques; mais la France devra savoir gré à un étranger, comme M. Pattison, d'avoir tant travaillé à la gloire de ses grands hommes, tandis qu'elle même les dédaignait.

Les essais de Pattison dans le domaine ne sont pas, à vrai dire, des œuvres fortement documentées et apportant des recherches nouvelles; il prend pour point de départ un livre récemment paru; mais on voit, à la façon dont il s'en sépare, qu'il connaît parfaitement le sujet et qu'il ne tiendrait qu'à lui de faire un autre livre tout différent de celui qu'il étudie. Les jugements, quoique présentés sous une forme attrayante et accessible au grand public, ne perdent donc rien de leur autorité. L'essai sur les Estienne en fournit un exemple. L'auteur l'a écrit à l'occasion d'un mémoire de Léon Feugère sur *Henri Estienne, étude sur sa vie et ses ouvrages*. Il commence par malmener très fort l'auteur français, qui a été couronné par l'Académie française, fort incompétente elle-

même en matière de philologie, et il montre que cet écrivain n'était aucunement préparé à aborder un si grand sujet. Négligeant bien vite le malheureux biographe, il trace un tableau à grands traits, mais très précis, des principaux travaux de la dynastie des Estienne, depuis 1502. Il n'entre dans la discussion de détail qu'aux p. 120 *sqq.*, où, relevant une bécue plus énorme que les autres de Feugère, il démontre que Henri Estienne ne peut être l'auteur du *Discours merveilleux de la vie de Catherine de Médicis*. (P. 119, ligne 19, lire *souscrit* [subridet] au lieu de *souscrit*, qui ne permet aucun sens.) Depuis le travail de Pattison, rien de sérieux n'a été tenté sur les Estienne, qui attendent encore un biographe.

Il n'en est pas de même d'un sujet, moins important cependant, Marc-Antoine de Muret. L'étude de Pattison sur Muret est tirée du livre de Mr. Dejob, *Un professeur français en Italie au 16<sup>e</sup> siècle*, Paris, 1881. Divers travaux ont paru depuis qui permettraient de reprendre à nouveau la question, s'il n'y en avait de plus urgents à traiter auparavant. Je citerai un article de la *Revue critique*, 1882, i. p. 483 *sqq.*, qui contient de nombreuses indications bibliographiques pouvant servir à l'histoire de la philologie en France pendant la Renaissance; *Lettres françaises inédites de Muret*, parues dans les *Mélanges Graux* (Paris, 1884); *La Bibliothèque d'un humaniste, Catalogue des livres annotés par Muret* dans les *Mélanges d'archéol. et d'hist. de l'École française de Rome*, année 1883; *Lettres inéd. de Muret* publiées par A. Bertolotti, Limoges, 1888.

Les pages les plus intéressantes du volume sont consacrées à Joseph Scaliger. Il y a, sur cet important sujet, deux travaux distincts de M. Pattison; l'un est un article imprimé dans la *Quarterly*, à l'occasion du livre de J. Bernays sur Scaliger, Berlin, 1855, l'autre comprend deux fragments inédits d'une vie complète de Scaliger que préparait l'auteur et qui eût été le digne pendant de son ouvrage sur Casaubon. Il faut espérer qu'un autre savant reprendra le sujet et donnera une biographie définitive de

Scaliger, devenue plus facile depuis la publication de ses *Lettres françaises* faite par M. Tamizey de Larroque (en 1881, et non, comme l'imprime l'éditeur, 1879). Je crois qu'on s'en occupe en France, mais M. Pattison montre qu'il eût été tout préparé à écrire un tel livre. Le premier fragment est relatif à la jeunesse de Scaliger, à ses premières études, à l'enseignement du grec à Paris au temps de Jean Dorat, aux compositions poétiques grecques et latines de Scaliger. Le second fragment raconte les relations du philologue avec la famille Chasteigner de la Rocheposay, les séjours qu'il fit dans leur terre de la province de la Marche, etc. Sur le premier fragment, le travail peut être repris et complété à l'aide de divers secours: l'édition des œuvres françaises de Dorat insérée par M. Marty-Laveaux dans la collection de la *Pléiade française* (le vol. contenant Dorat est de Paris, 1875), une thèse de doctorat de M. Robiquet, *De Ioannis Aurati poetæ regii vita et latine scriptis poematibus*, Paris, 1887, et un article de la *Revue critique* sur cette thèse, 1887, ii. p. 502 *sqq.* Pour le second fragment, on consultera utilement, je crois, un compte-rendu de la même revue sur la publication de M. Tamizey de Larroque, 1882, ii. p. 328 *sqq.*, et des indications de lettres littéraires inédites de Louis d'Abain de la Rocheposay, le diplomate ami de Scaliger, de Piero Vettori, etc., dans le travail cité plus haut sur la *Bibliothèque d'un humaniste* (No. x.). De l'étude d'ensemble sur Scaliger, je n'ai à dire qu'une chose, c'est qu'elle est le tableau le plus juste que nous possédions, sous forme abrégée, de la vie et de l'œuvre immense du grand philologue. Elle serait fort utile à traduire en français, pour le grand public, en attendant mieux. L'éditeur nous dit que M. Pattison laisse en manuscrit une vie de Jules-César Scaliger; on doit en souhaiter la publication, car le père de l'illustre Joseph, malgré les incartades de sa vie agitée, a apporté aussi sa pierre au monument philologique de son temps.

P. DE NOLHAC,  
Paris.

**The 'Ion' of Euripides**, by H. B. L. London, Williams and Norgate. 4s. 6d.

This book is a veritable literary curiosity. A few extracts will be more eloquent than any criticism of ours could be.

(1) From the Preface:

'Though this metre [the Greek Lyric] may appear to the eye and ear irregular, it is not so in reality,

for, were the Strophe and Antistrophe of a chorale written, separately, in long lines, they would form a tolerable couplet.' [Italics ours.]

As an illustration of Lucian's statement that 'Greek dialogue on the stage was accompanied throughout by music' the author quotes Thackeray, in a letter to Mrs. Brookfield, as stating 'that in the Roman senate the voice of an orator was sustained by a pitch-pipe.'

A line from Eur. *Rhes.* is quoted exactly as under:

Σάλπιγγος ἀνδὲν προδῶκόν κῆρᾶδῶκεϊ.

[The last two words presumably corrupted from προδῶκῶν, κερᾶδῶκεϊ.]

One incident in the plot is thus described:

'Under sacerdotal influence a husband and wife readily consent to deceive one another: a pious young novice becomes *particeps criminis*, and a gallant soldier is shamefully cajoled.'

(2) From the Dialogue as translated:

Phoibos speaks to Hermes:

'To bright Athênai fly, my cognate, (well thou mind'st the Goddess' burgh, where Gaia human broods produce'd) there, 'mongst the hollow'd crags, a new-born baby find: in 'ts swaddle gear, in 'ts bassinet, with all therein, to Delphir [*sic*] waft it.'

Hermes relates the intentions of Apollo:

'Marks the occasion Loxias;

(he hides not this from *me*, although he thinks he does;)

by special spell he'll grant to Xouthos, when he quits the shrine, this springal, let that prince believe that he's his sire, and guide him straight to his maternal halls, agnized to be by queen Kreousa.'

(3) From the Lyric songs:

'To the God's thûmêlê straineth amain some cygnet! Hark! Wilt those [*sic*] legs, purple in hue, not at once sheer off? Phoibos' lyre, that chirp though tuned with, thee shall not save from bolt-points keen!'

The above are Anapaests, like the original. The following are obviously Logaedic:

'Gaze round! Boast can alone Athênai nave raised (with a nobly carved porch to Gods, or a shrine w' statue su'plied for a street-cult?'

(4) From the notes:

On l. 175, commenting on τίς ὅδ' ὀρνίθων καὶνὸς προσέβα; the author says:

'At a distance the boy cannot determine the species of the swallow, whether it is the "hirundo riparia" which dives beneath the water, or the "hirundo silvestris" which inhabits the woods.'

Again on l. 230:

[The Hieros has just given to Kreousa's two Prospoloi the following rather terrible announcement:

'... If ye come sans well-grown sheep, not a hope raise to the nave visit!'

and the queen's handmaid gravely replies:

'Aware am I, Sir,  
Abide we by the rules of a Deity!  
The outer walls the eyes charm!']

The note on which impressive dialogue is as follows:

'Both women know they cannot enter the nave. The elder apologizes for the impertinence of the younger, who resembles certain persons who, now, try the patience of guides by asking them absurd questions.'

(5) And finally the variety of authorities quoted is simply astounding. They range from Euripides to Murray's *Handbooks*, from Leviticus to the *Standard*, and whether relevant or irrelevant, they are frequently superfluous and not unfrequently absurd. And of their difference in value there is no hint, and usually, we suspect, no idea in the editor's mind.

The whole book is a *mauvaise plaisanterie*. We are tormented by an awful suspicion that H. B. L. has tried to model himself on Browning's *Agamemnon*. If so, it is a warning both to great poets and their imitators.

A. S.

**P. Ovidii Nasonis Metamorphoses. Auswahl für den Schulgebrauch,** von I. MEUSNER. Vierte Auflage besorgt von Dr. A. EGEN. Paderborn, Schöningh, 1889.

THIS is a useful and cheap selection from the *Metamorphoses*, smaller than that of Siebelis-Polle. There is a short introduction on the life and writings of the poet. The notes, which are printed at the end after the English fashion, seem to leave little unexplained, and are largely grammatical. A mythological vocabulary of proper names closes the book.

S. G. OWEN.

**Quaestionum ad Heroides Ovidianas spectantium capita VII.** Scripsit JOANNES TOLKIEHN. Lipsiae, Teubner, 1888. 2 Mk. 80.

THE objects of this dissertation are to show that the title of the heroic epistles of Ovid is simply *Heroides*, and to establish the authenticity of the fourteen epistles usually allowed to be by Ovid against the attacks of Lachmann and Lehrs. That the title should be *Heroides*, as given by Priscian, is satisfactorily proved, though Jezierski has lately made out a good case for *Epistulae heroidum*; and it is plausibly suggested that the work may be adapted from a Greek original, the *Ἡρωίδαι* falsely attributed by Suidas to Theocritus, and that Ovid's words *ignotum hoc aliis ille novavit opus* mean merely that he was the first to introduce this form of composition among the Latins. From *A.A.* III. 345, *Am.* II. xviii. 19 Tolkiehn infers that Ovid was engaged at the same time in writing the *Heroides* and *Ars Amatoria*. The largest part of the essay is devoted to the vindication of the suspected Epistles. Lehrs in his Horace, pp. cxxii-ccliv, with German lightheartedness has pronounced them all spurious, but Tolkiehn contents himself with removing the scruples of Lehrs and Lachmann about those epistles which have been assailed by Lachmann as well as Lehrs, viz. III, VIII, IX, XII, XIII, XIV. He shows with slight tediousness that the style and thought of the compositions are worthy of Ovid, and that the proneness of a certain school of critics to condemn particular verses on trivial grounds is troublesome and not advantageous (p. 38). Much learning is employed in tracing the Greek sources used by Ovid: thus it is cleverly pointed out that *Ep.* VIII is based not on Euripides but Sophocles, and suggested that *Ep.* XIII is modelled on Euripides, *Ep.* XIV on Aeschylus. Then the style of all the epistles, and especially those suspected by Lachmann, is subjected to a detailed examination, the net result of which is that those epistles exhibit the same new formations of words, the same standing phrases and usages, the same syntactical peculiarities, the same metrical structure, as the undoubted works of Ovid, and must therefore be considered genuine. Though we are thus after the perusal of 131 pages led gently back to the opinion with which most of us started,



still it is satisfactory to think that probably in the near future no one will have the hardihood to impugn these particular poems.

S. G. OWEN.

**Die Ursachen der Verbannung des Ovid.** Von J. HUBER, Stadthof [1889 ?].

THE author of this 'Programm' has originated an ingenious if somewhat complicated theory as to the cause of Ovid's banishment. He thinks that Ovid was connected with a court cabal set on foot by Lucius Paulus the husband of the younger Julia (thus explaining Suet. *Aug.* 19), the object of which was to hinder the banishment of Julia. He assumes the publication of a second edition of the *Ars Amatoria* and *Remedia Amoris* at the end of 8 or beginning of 9 A.D., contending with some plausibility that in the first edition there were three books of the *Remedia* corresponding to the three books of the *Ars Amatoria*, for traces of a division into more books than one are found in MSS. and old editions, especially in the codex Parisinus. Julia was banished A.D. 9: Augustus then availed himself of Ovid's connexion with the cabal, which though no real conspiracy was purposely so regarded by him, in order to get rid of the obnoxious Ovid. The republication of the offensive poems according to this view is the real cause of the banishment. The hypothesis is worked out with great skill, and certainly explains Ovid's frequent assertions that his poems brought him into trouble. But the evidence for the existence of the cabal in question appears scanty; and Ovid's allusions to his having seen something (*T. II.* 103-108) compromising can hardly be interpreted as meaning merely 'I noticed the formation of the cabal and so was drawn into it.'

S. G. OWEN.

**Full Frontini Strategematon Libri Quattuor** editit GOTTHOLDUS GUNDERMANN. Leipzig, Teubner, 1888. 1 Mk. 50.

DR. GUNDERMANN bases his new text mainly on the Harleian MS. 2666, which has never been used before, though it is the only complete representative of the better class of MSS. Of the inferior class, which cannot by any means be neglected, the editor takes the Parisian 7240 as the best specimen.

**Full Valeri Res Gestae Alexandri Macedonis. Collatio Alexandri cum Dindimo: Epistola Alexandri ad Aristotelem.** Recensuit BERNARDUS KUEBLER; Leipzig, Teubner, 1888. 4 Mk. 80.

THE text is based largely on a new collation of the Turin palimpsest, unjustly despised by Mai and ill-treated by Peyron's chemicals in consequence. The other MSS chiefly used are the Ambrosian, on which Mai based his text, and the Parisian 4880.

H. N.

**A Translation of the Peshito-Syriac Text and of the Received Greek Text of Hebrews, James, 1 Peter, and 1 John,** with Introduction, by WILLIAM NORTON. London, 1889.

IT is gratifying to Semitic scholars to note the increasing interest felt in England in the literature and the dialects of Syria. Mr. Norton's modest and unpretending book is more significant in this respect than the larger and more profound treatise of a professional writer. It does not appear that the author is a graduate; he writes for the unlearned; and indeed sometimes supposes a degree of ignorance hardly credible, as when in Sec. xii. [*Words in the Common Version not well understood by some, in*

*words more familiar*] he gives other terms for 'idol,' 'alms,' 'ado,' 'nay.' But he is an *amateur* in the fullest sense; and, with a humility not too common, invites 'well-considered opinions and criticisms on the contents of this little work.' If there is a lack of scholarly discernment, there is evidently a true scholar's desire to learn.

The design of the work is declared on p. 71 'to aid in defending the true text of God's Word by means of the Peshito-Syriac.' It pursues somewhat further the design of an earlier essay, 'The Revised English Version of the Old-Covenant Scriptures.' The present essay commences with a long 'Introduction,' which occupies more than half the book; only, why does Mr. Norton so inconveniently number its exxxii. pages in *roman* numerals? The introduction is followed by a translation 'in every-day English,' of the Greek and the Syriac of Hebrews, James, 1 Peter, and 1 John. We cannot say that this new translation is satisfactory. The attempt at literalism is not sustained consistently. Nor do we endorse the author's opinion, that 'to use in any translation [of the Scriptures] forms of speech which differ from those in common use, is to distort and disfigure God's Word.' That our Lord and his followers lived, dressed, spoke as their contemporaries, who denies? But in our representation of his words and his life, a pretention of realism, even if possible, tends towards irreverence. The archaisms of our Authorized Version are not so obscure to the multitude as Mr. Norton imagines. Every attempt to dilute its old-world beauties to the feebleness of the diction of our modern scribblers is to be deprecated most emphatically.

There is much in Mr. Norton's book which will be useful to those who have not the time or the ability to make use of many and original authorities. He has brought together with much industry, from a large number of the standard works, an important collection of opinions and traditions relating to the history of the Peshitto Version. He has also given a collation (it seems exhaustive, and occupies 40 pages) of the Peshitto text, with the readings adopted by the Revisers of 1881. The results are given in English, and therefore of much less interest and value to the scholar than they would have been had the Greek been quoted. The author justly insists (in our opinion) on the importance of the Peshitto-Syriac; but he is led into exaggeration of its value from a misconception of its relation to the original writings of the New Testament; or, as he prefers to term it, 'The New Covenant.' We fear he is not the only Bible student who supposes that the Syriac, as we have it, represents inspired teaching more exactly than does the Greek. He is right, *pace* Drs. Abbott and Roberts, that our Lord spoke a Semitic dialect. It may be that this was not unlike the language of Edessa. But the Peshitto is a *translation*, as appears not only from internal evidence, but from the terms of the subscriptions to some of the books. Even St. Matthew is not represented as the original of that apostle's teaching, but it is said that 'he preached in Hebrew (ebroith),' a term surely never used for the language of the Peshitto. Yet we fully admit that the Peshitto may be of the greatest assistance in the attempt to recover the *ipsissima verba* which underlie the Hellenistic clothing of the words of the Saviour.

Encomiums on the Peshitto will, however, fall flat on the ears of those who disbelieve its antiquity. When the Clarendon Press issues the new critical edition of the Peshitto Gospels, which is being prepared upon the evidence of some forty MSS., most of high antiquity, it will be seen how far the oldest readings lead us towards the type of text exhibited

in Dr. Cureton's solitary fragment. But we must go behind the MSS. and determine what version was employed by the earliest extant Syriac writers. Little thorough work has been done in this direction. A specimen was afforded in an appendix kindly added by Mr. Woods to my paper (No. viii.) in the *Studia Biblica*, 1885. Perhaps Mr. Norton has the leisure to devote himself to the examination of quotations in all available extant works, or fragments of works, of early Syriac writers. We commend this to his careful consideration. He could not make a more important addition to the literature of his favourite study.

G. H. GWILLIAM.

**De Coincidentiæ apud Ciceronem vi atque usu.**  
H. LUTTMANN. Göttingæ, 1888.

IN these days of laborious specializing when scholars can be found who think a life well spent on elucidating the uses of *cum*, one need not be surprised at a book of 116 pp. on 'Coincidence' in Cicero; and a short summary of its contents may be found interesting.

As some scholars may not know even the meaning of the word, a short history of the discovery of this new grammatical species is first given, then a definition follows. When two or more clauses come together [e.g. *cum dico me, te, Brute, dico; quidquid vult valde vult; dejicitor ego si quis meorum dejicitor*] either identical in meaning or one contained in the other (like a minor in a major premiss), they are as it seems called 'coincident.' If 'coincident,' each clause must be coincident in time and so must have the same tense, or what is practically the same tense; but this 'congruence' of tenses which occurs also in 'non-coincident' clauses must be carefully distinguished from 'coincidence' of meaning.

Further as we make no practical progress by repeating identical propositions such as 'when eggs are eaten, eggs are eaten,' practically, coincident clauses must differ somewhere in form of expression, e.g. in subject or in predicate (e.g. by help of adverbs) or in object, sometimes in all three. Forthwith all conceivable forms of these variations are classified under four great *genera* and 12 species with still

more subdivisions, all duly tabulated in the Index at the end. Even the number of times (in Cicero) that *si, quod, cum, &c.* are used to connect these clauses are laboriously registered.

Then, in chapter III, the variations of the related tenses in coincident clauses are similarly classified at still greater length. Congruence of tense being necessary for coincidence (though not peculiar to it or partaking of its essence), the apparent exceptions to the law are explained: e.g. the congruence of perfects with historic presents, of present-perfects with presents: of imperatives and futures, of futures simple and future-perfects, and here it is pointed out that the future-perfect was often used merely to distinguish a *non-continuous* future action from the continuous action of the simple future (cf. p. 69). So too the congruence of indicatives with subjunctives, of present participles and the gerundive (treated suggestively here as a present participle) with finite (imperfect) tenses, of the past participle with perfect and pluperfect tense or *futurum exactum*, of *posse* &c., and pres. infin. with present perfect and future tenses, are illustrated and explained. Lastly dependent infinitives present past and future, and their congruence in coincident clauses with finite indicative and subjunctive tenses, are examined and classified. The whole subject is worked out elaborately and in a scholar-like way, and occasionally some fairly interesting points of grammar crop up: e.g. on pp. 101-2 it is shown that the perfect infinitive in certain cases owing to its collocation with some main future tense has the force of a future-perfect indicative or of a subjunctive, e.g. *omnia a te data mihi putabo si te videro; arma qui non habuerint eos inermes fuisse vinces*; where also he notices by the way the indiscriminate use of fut. perf. and perf. conjunct. Generally in establishing these practical congruences and coincidences not enough account is taken of the freedom with which a passing change of thought changes the intended regularity and symmetry of a sentence before it is completed. On the whole, though the results are not great or adequate to the labour spent, the book is worth the attention of scholars and teachers as it suggests a somewhat new and sound view of the phenomena of compound sentences.

J. E. NIXON.

ON THE STUDY OF ARCHAEOLOGY IN THE UNITED STATES.

To the EDITORS of the CLASSICAL REVIEW.

YOUR February number contained a survey of the general conditions under which classical studies are pursued in the United States. Among the aids to these studies and more especially to classical archaeology, the growing interest in which is regarded by American scholars as a most hopeful indication for the future of classical philology, collections of casts deserve, it would seem, a prominent place; and it may not be amiss to consider a very praiseworthy effort recently made to enlarge our present opportunities in this respect. There exists a curious lack of accord among our professors of the classics as to the supreme educational value of plaster-casts; the difficulty and expense of procuring a large number of representative casts has led some of them to substitute stereopticon views of the best examples of statuary, and to claim for these views as decided merits for purposes of instruction as the casts possess. But these slides, however excellent in themselves, fail to

reveal to the student the actual size of the object and the details of texture and treatment, in which the eye must be aided by the sense of touch; furthermore, a prolonged comparison between two art-types in which the eye should be able to wander constantly between the two objects is not feasible by means of the stereopticon.

A visit to the Slater Museum, which has been recently given to the Free Academy of the little town of Norwich, Connecticut, would I think, suffice to convert every admirer of stereopticon views. Noteworthy as an example of well directed private munificence, this museum is equally suggestive by reason of the selection and arrangement of the casts, and may therefore serve as a stimulus to similar educational enterprises.

The most evident advantage of this collection lies in its perfect adjustment to the allotted space. There is no overcrowding; for each period a smaller number of representative works is preferred to a congeries of material which baffles study. Many an

inquirer will recall the sense of disappointment experienced in so comprehensive a collection as that of Berlin, where the attention is distracted by the surrounding objects, and an all-round view of a work of art is often rendered impossible by the proximity of other statuary. By a very simple contrivance almost every statue and bust in the Slater Museum can be made to revolve, with what advantage to the student need not be stated. The obvious benefit of examining a statue from every point may be illustrated in the case of a work hitherto only known to us from photographs and wood-cuts; in the sitting bronze figure of a boxer, discovered at Rome in 1885, a cast of which was furnished to the museum by Lanciani, the modelling of the back reveals itself as a marvel of art, quite as remarkable as the battered ears, the scarred neck, and the general air of exhaustion in the countenance.

The governing principle in a collection of limited extent should be the fullest illustration of Greek art in the splendid vigour of its maturity and in the succeeding period of a superb technical ability that grapples with the most intricate problems of emotional expression. Hence the works of Graeco-Roman art are but meagrely represented at Norwich, specimens having been selected with a view to define the dependence on the earlier types as well as the points of conscious departure from those standards; e.g. the Youth of Stephanos, and the Ludovisi-group of Mother and Son ('Orestes and Electra') by Menelaos. And so, on the other hand, the aim to focus the attention on the highest achievements of Greek art has led to a restricted exposition of archaic Greek work. We look in vain for the reliefs from the Harpy-monument, the terra-cotta reliefs from Melos, and the early Spartan grave-reliefs; but we find the Akropolis-figure that is in the act of mounting a chariot, the Leukothea relief, the so-called Hera of Samos (now in the Louvre), the Apollo of Tenea, and several archaic busts; of the Aegina marbles the central group of four figures sufficiently characterizes the epoch, whilst the rest of the pedimental group can be studied from the standard publications. Whenever questions of a peculiar technique are suggested by the marbles, there is no dearth of illustrative material: thus the Doryphoros is known to present, in the entire treatment of the surface and especially of the head, peculiarities pointing to an original other than marble, and attention is invited to this fact by the juxtaposition of a cast from the Naples bronze which affords a much closer reproduction of the original of Polykleitos. So, too, immediately beside the Diskobolos in which the artistic incongruity of the tree-stump is plainly manifest, is placed a cast of the small Munich bronze which reveals the daring character of the original pose.

It is not difficult to recognize in the above-mentioned and similar arrangements of the statuary the hand of a judicious organizer, stimulating to teacher and scholar alike. In just proportions the various chapters of 'Kunstmythologie' are accentuated; no salient type of any of the great divinities is unrepresented. Quite as adequately the several classes of reliefs, the sepulchral, votive, and purely decorative, are represented by instructive examples. A single form of art-work seems however to have received insufficient attention, viz. the sarcophagi.

It may be conceded that the great majority of the themes treated on them is neither highly artistic nor original, yet apart from the fact that the sarcophagus-sculpture is of pronounced value in its bearings upon classical literature, there are a few striking exceptions to the mediocrity of most of these monuments, which ought to be found in our museums.

In the central hall of this delightful Slater collection are gathered the gems of Greek art, the great figures from the Parthenon pediments as well as the frieze, the Apollo-group with Centaur and Lapith-woman from the temple of Olympian Zeus, two sections of the Zeus altar at Pergamon, the Praxitelian Hermes, Venus of Milo, Niobe and daughter, Harmodius and Aristogiton, the Nike of Samothrace, etc., etc. In the centre is poised the Nike of Paionios on a triangular base, reared to the actual height of the original, about nineteen feet from the ground. To one who has hitherto seen this figure on the ordinary low pedestal, and who has confessedly been disappointed in the impression received, the effect produced by the correct elevation is overpowering; the attitude of the goddess rushing through mid-air is absolutely truthful.

One might continue to speak of the arrangements by which without any meretricious resources a delightfully mellow light pervades the galleries, but it is foreign to the purpose of this notice to herald the praises of this special collection; its aim is rather to indicate that within a moderate compass may be comprehended the material to illustrate satisfactorily the canons of Greek taste.

Together with this collection, and by way of comparison with its arrangement, I had intended to discuss the casts at the Metropolitan Museum of New York. But years may elapse before it will be in proper shape for study. Meanwhile it is to be hoped that some of its more glaring characteristics, such as the immediate fellowship of Assyrian bas-reliefs, Phigalian friezes, and pedimental groups of the Parthenon, or the equally alarming treatment of some of the casts to an oil-saturation, will be definitely abandoned.

JULIUS SACHS, PH.D.,  
New York.

## NOTES.

ARISTOPHANES, *Acharnians* 347 (Dindorf).

ἐμέλλει' ἀρ' ἅπαντες ἀνασελεῖν βοῆν is perhaps the most commonly received reading. R. gives *Boῆs*. The difficulties of interpretation that beset the various conjectures are well known. They are perhaps less with the reading

ἐμέλλει' ἀρ' ἅπαντας ἀνασελεῖν βοῆς: βοῆς being

accusative plural of *Boëds*, a sail-rope (cf. *Od.* 2, 426: *Hymn. in Ap. Pyth.* 229).

The sense will then be "So you were going to shake out every rag of canvas (to try every means), were you!" and Diceopolis twits the Chorus with the sudden collapse of their attack. With *ἀνασελεῖν βοῆς* in this sense may be compared the *Μουσείων πάντας ἔσειε κάλας* of Crinagoras in the *Anthology* ix. 545 (Jacobs).

ALFRED GOODWIN.

S. JAMES IV. 1-2.—Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φοβεῖτε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτεχεῖν· μάχεσθε καὶ πολεμεῖτε.

I offer a short supplement to the note on S. James IV. 2 (ἐπιθυμεῖτε—πολεμεῖτε) in the last number of the *C.R.* (pp. 275-276). It seems to me desirable to give v. 1. We thus get before us the whole passage: hence not only do we see the words ἡδονῶν στρατευομένων fitly associated with πόλεμοι καὶ μάχαι, and these three words anticipating μάχεσθε καὶ πολεμεῖτε: we are, perhaps, more likely to be struck with the needlessness and the irrelevancy of φοβεῖτε, and more disposed to accept the conjecture of Erasmus, followed by Calvin, Beza, Hottinger, and Ewald—namely that we should read φθονεῖτε, this word having been, as we find in Oecumenius, carelessly written φοβεῖτε, and corrected into φονεῖτε. If however we retain φοβεῖτε, we should, I think, remove the following καί.

JOHN HOSKYNs-ABRAHAM.

No doubt the change of φοβεῖτε into φθονεῖτε gives an easier process of thought. Internal unrest (ἡδονὰν στρατευομένων ἐν ταῖς μέλεσιν) in its two stages—desire without possession (of a thing), envy and jealousy which bring us no nearer our aim (of a person)—is followed by outward disturbance (μάχεσθε καὶ πολεμεῖτε). Compare the stages of ἐπιθυμία in I 14, 15. If it is once recognized that, whatever punctuation we adopt, φοβεῖτε can only be taken here in its literal sense, it must be allowed that it disturbs the natural order, and strikes, as it were, a false note between the πόλεμοι and μάχαι of v. 1 and the μάχεσθε and πολεμεῖτε of v. 2. But we must not press too far the evidence of the compilation which goes under the name of Oecumenius, a bishop of the 11th century. Though φοβεῖτε appears there in the text, yet in the note φοβεῖτε is throughout assumed to be the true reading; and in the other form of the same compilation (which goes under the name of Theophylact) φονεῖτε is the reading given in the text as well as in the note. The chance, for it can be nothing more, that φοβεῖτε appears in Oecumenius, can only be made use of as showing how easily the one reading might pass into the other. It is fair to mention also that, as I learn from Theile, Erasmus, after admitting the conjecture in his 2nd edition, withdrew it in the 3rd.

J. B. M.

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FROM the slight summary in the *Classical Review* of Mr. Bayfield's paper read before the Cambridge Philological Society on May 2nd, it is impossible to ascertain how he arrived at the conclusion that 'it is not true that in such a sentence as εἰ τοῦτο ἐποίησεν, ἦδῃκεν ἂν non-fulfilment of the condition is necessarily implied.' I regret not to have had an opportunity of seeing a fuller report, but I can say that many of us have not so learnt Greek, or taught it. The example from Eur. *Ion*, though a noticeable one, proves nothing to his purpose. Paley's explanation seems to me quite correct. 'The conditional way of putting it seems to have been preferred, because Creusa implies, in her despair, ἀλλ' οὐκ ἔστι. Otherwise she might have said, εἴπερ ἔστ', ἔχει μέτρον.' No doubt it is true in the majority of instances, that whenever it is evident that the condition is not fulfilled the reader or hearer does possess this knowledge independently. But this arises from the nature of the case, and while I admit I cannot at the moment point to a

case in which this information is conveyed by the conditional sentence alone, that fact by no means proves that it could not have been so conveyed. Again, assuming Mr. Bayfield's proposition to be correct, what is the difference between e.g. εἰ τοῦτο ἐποίησεν, ἦδῃκεν ἂν and the same sentence without ἂν? Or is there no difference? If so, then Attic Greek is a much less precise instrument of expression than is generally considered. I am of course aware that in this class of sentences ἂν in apodosis is regularly omitted with certain words, ἴδεν, ἔχρην, etc., also that ἂν with the imperf. in apodosis does not always refer to an unfulfilled condition, but that is the 'iterative use'—something quite different, and there, if it occurs in a hypothetical sentence, the protasis is usually εἰ with the optative.

R. C. S.

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NOTES ON PERSIUS.—Students of Persius, especially at Oxford, may be interested to know that there is in the University Library at Harvard a collation of a cod. Bodleianus (B of Jahn), made on the margin of Casaubon's third edition. The book bears the name *Gualt. Harte* on the fly-leaf, and on the reverse the following: 'The satires of Persius are here collated with the finest and oldest MS. of that author now probably extant. It is in the Bodley Library, No. 2455, joined with Boetius, *Consol. Philos.* which at the end of it has this remarkable inscription, (here follow the words printed in italics on page cxi. of Jahn's edition of 1843, to the effect that Leofric, Bishop of Exeter, bequeathed the MS. to his successors): 'Leofric was Bishop of Exeter and Cornwall about the year 1050. W. Harte.'

On the Rev. Walter Harte, A.M., of St. Mary Hall and Canon of Windsor (ob. 1774), who was presumably the owner of this book, see a note of Croker in his edition of Boswell, also the *Gentleman's Magazine*, 1836, 2, p. 236. Of this Bodleian MS. Jahn had only vv. 11., which he got from the Berlin Library and not directly from the MS. itself. His readings do not always agree with those in Harte's collation, e.g. *Sat.* vi. 51 and 69, also vi. 26, where Harte's reading *metuas* is not mentioned by Jahn, but has been received into the text by Bücheler, although existing for him only in two codd., one being however cod. C (Mp. 125). The cod. Bod. in *Sat.* vi. 46 disagrees with C, giving for *captis* the generally rejected *victis* with codd. Mp. 212 and R. In other doubtful cases its readings are often of interest, sometimes of value, so far as I know them.

A new collation of this manuscript with an account of its history would seem to be desirable.

M. H. M.

SAT. iii. 43.

*intus*

*palliat infelix, quod proxima nesciat uzor.*

Most people will agree that Mr. Housman's ingenious emendation of *ulcus* for *intus* (in this *Review* for May) is an improvement on the received text. But I should like to ask him whether on consideration he feels that it is improbable that Persius wrote *intus*. Even the poet's admirers, of whom I confess myself one, must admit that his diction is not seldom awkward and his figures harsh. But I always think of what Coleridge said: Persius 'had a bad style: but I dare say if he had lived, he would have learned to express himself in easier language.' Is not *intus palliat* just the sort of mistake that a youthful poet might make? Yet it is not without resemblance in



other writers. It is true that 'paleness is an outward symptom of an inward disorder, existing nowhere else but in the complexion'; but the same thing might be said of sweat of which Juvenal writes (i. 167):—

*lacrima sudant praecordia culpa.*

'When a man is dissected,' and not till then, his heart is cold and his liver dry, yet Juvenal (i. 45) does not hesitate to speak of a *siccum iecur*, nor Silius (ii. 338) of *frigida corda* in the living subject. Persius seems to have been almost as great a 'bowel-searcher' as the Etruscans themselves. See his familiarity with man's inward parts as illustrated in his use of this very word *intus* in *Sat.* i. 50; iii. 30; v. 129. And a poet who fancies a wild fig-tree sprouting in the human breast (i. 24) would hardly be stopped by the improbability of a little pallor in that region. Professor Gildersleeve has already remarked on Conington's doubts about *intus palliat*, and thought them sufficiently resolved by the lines 'but I shame to wear a heart so white.' Would Mr. Housman think that we assume too great a knowledge of intestinal colour when we call a coward 'white-livered'? I have never thought that *intus palliat* meant 'paleness from an inward cause,' but 'paleness within,' (*intus in animis*, as Cicero says of mental passions). The cause of the pallor is contained in the following words, the thing 'which is hidden even from the wife of his bosom.'

MORRIS H. MORGAN,  
*Harvard University.*

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PERSIUS III. 43.—If I recur to this passage it is not so much out of inordinate affection for my own conjectures as because the discussion started by Dr. Postgate on p. 275 may prove interesting to pursue. The 'white liver' of the coward as well as the 'black heart' of the traitor was present to my mind when I objected to '*intus palliat*,' but I think there is a difference. Cowardice and treachery are qualities, and inherent in the man: the bloodlessness attributed to the craven is with him from his birth and, to be prosaic, may be expected to reveal itself at a post-mortem examination; and so too the traitor's black heart. But I think it is otherwise when one has to speak not of a quality but of an emotion, as here in Persius of guilty fears: emotions may be held to cause by their presence some such internal disorder as the flight of blood from an inward part; but they come and go, and they all depart with life. The difference is of this sort: in the darkness of night a white rose may be called a white rose still, but can a face in the darkness of night be said to turn pale? Next, as to transferring the external signs of a feeling to its internal origin: some signs, a shudder for instance, you can transfer to the inner man because you are not forced definitely to image the inner man when you do so. But if you will transfer thither such signs as the pallor of fear or the blush of shame, which belong not to the whole surface of the body but to the face alone, and owe their significance to that, you must figure the inner man with features and a complexion; and I do not think you can. As for Ovid's '*pectora lacte candidiora*,' it is very bad, and justly censured by Dr. Postgate; but it is of another class. '*Candidus*' has a regular and frequent metaphorical meaning, candid: Ovid, writing with his eye on words and not on things, confounds this meaning with the literal one: he often does the like: *met.* xi. 125 contains I think his crowning exploit in this department of

folly. But in '*intus palliat*,' though there is incredible confusion between effect and cause, there is no confusion between a literal and a metaphorical meaning: '*palleo*' does indeed sometimes connote fear besides denoting paleness, but it is not then metaphorical. The passage of Ovid would be parallel to ours only if the following rule-of-three sum were correct, *whiteness: candour :: pallor: fear*. On Pindar's *λευκαῖς πύθσαντα φρασίν* I dare no more give an opinion than on our old friend *φρένες ἀμφιμέλαιναί*, though I think that *φρεσὶ λευγαλέσαι πύθσας* is a *μέγας ὀφθαλμὸς*. It would however in itself be quite defensible to interpret *λευκαῖς* as 'blanching the cheek,' since many adjectives acquire a similar extension of their use: '*tarda crura*,' lame legs, '*tarda podagra*,' laming gout: Persius himself at v. 55 has '*pallentis grana cumini*' for '*quod pallidos faciat*' as the scholiast there says; but these facts of course are no good for the verb and for '*intus palliat*.'

The nearest apparent parallel that I know of is *Iuu.* i. 166 *sq.* '*rubet auditor, cui frigida mens est | criminibus, tacita sudant praecordia culpa*.' But I suppose that '*praecordia*' here means what it means in Ovid, *met.* vii. 559, '*nuda sed in terra ponunt praecordia*,' the external part which is '*prae corde*'; so that we should compare Pers. ii. 53 *sq.* '*sudes et pectore lacuo | excutiat guttas laetari praetrepidum cor*.'

A. E. HOUSMAN

P.S.—Since the above was printed I have been allowed to see Mr. Morgan's note on the passage: he urges mainly the points I have discussed, so I will only add a word or two. I 24 *sq.* is a metaphor in the regular sense of the word: the heart is riven by poetic travail, masonry by the wild fig: these are two analogous operations, and a term proper to one is rhetorically transferred to the other. But '*intus palliat*' is another sort of *μεταφορά* altogether. It is the transference of an outward sign to the inward seat of feeling, and so far it resembles '*quanta siccum iecur ardeat ira*' and '*formidine turpi frigida corda tremant*'; but the chilly shudder of fear, as I said above, and also the parching heat of indignation, are signs which can be so transferred without losing their significance, and differ herein from the pallor of fear which owes its meaning to its appearance in the face. Mr. Morgan says with truth that Persius is a faulty writer; but when a fault of this sort is laid to his charge by MSS. written eight hundred years after his death I think we ought not to lend them too credulous an ear.

A. E. H.

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CATULLUS XLV. 8 *sq.*

*Hoc ut dixit, Amor sinistra ut ante  
Dextram sternuit approbationem.*

The passages quoted by Ellis prove that the ancients regarded a sneeze as ominous. They do not however show whether the omen varied according as it came from the right or left. It may therefore be of interest to note that amongst other peoples the omen did so vary. Thus in Bombay 'a sneeze on the left insures success; on the right prognosticates evil; in front portends ruin, and at the back promises help from God' (*Indian Notes and Queries*, vol. iv. no. 611). In Fiji 'some take an omen from the fact of a man's sneezing out of the right or left nostril while he holds a certain stick in his hand.' (Th. Williams, *Fiji and the Fijians*, I. p. 229). It is indeed a general rule in Roman and all augury that the significance of

an omen varies according to the side from which it is heard or seen, and it would be strange if sneezing were an exception to the rule. Probably the absence of classical evidence on this head is a mere accident. Considering the small chance any popular superstition had of getting into classical literature, and, if it did get in, of surviving the shipwreck of ancient books, this lack of evidence is not surprising.

J. G. FRAZER.

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LIVY II, 10. Quae (tela) cum in obiecto cuncta scuto haesissent, neque ille minus obstinatus ingenti pontem obtineret gradu, iam impetu conabantur detrudere virum, cum simul fragor etc. The commentators quote εδ διαβās, and Mr. H. M. Stephenson adds 'gradus signifies the firm immovable stand of the man.' This no doubt is the usual force of *gradus* in such places, as it is of the Greek phrase; but Livy seems to convey something more here. Hector poises a rock; but Horatius is barring a path. The following is suggested as more nearly parallel, 'Then Apollyon straddled quite over the whole breadth of the way, and said, "I am void of fear in this matter, prepare thyself to dye, for I swear by my Infernal Den that thou shalt go no further, here will I spill thy soul."'

T. W. H.

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#### PROPERTIANA. Book I.

I. 1, 13. For, Ille etiam Hylaei percussus vulnere rami, perhaps we should read

Ille et Maenalii percussus vulnere rami :

cf. IV. 9, 15, Maenalia jacuit pulsus tria tempora ramo Cacus.

The corruption would be easy from an accidental transposition of *m* and *a* in *Maenalii*. The steps would then be, Ille etiam malii (*m* being written like *p*alii), and then, Ille etiam psilli, the reading of N.

I. 8, 19. Here it seems advisable to adopt Pucci's *persaeava* and read

Vites felici persaeava Ceraunia velo,  
Accipiat placidis Oricos aequoribus.

In any author but Propertius the disjointedness and absence of connecting particle would appear strange. H. A. J. Munro's provecam felice Ceraunia, though palaeographically ingenious, is improbable because Propertius always uses the abl. in *i*: cf. I. 16, 33, felici nixa lacerto, and I. 17, 26, felici choro, although Catullus (68, 99) allows himself the abl. in *e*, 'Troja infelice sepultum.'

*Velo* is preferable to *remo*: it was a sailing vessel, cf. 13, tales subsidere ventos.

*Vites*, a subjunctive, is here better than an imperative as corresponding more closely with *accipiat*. It would easily be corrupted into *Ute*, the final *s* dropping, and so into *Utere*.

*Proveccta*, I suspect, crept in from line 14, *provec-tas*.

The ellipse of *te* after *accipiat* is not a serious objection: cf. the omission of *me* in the MSS. of

Catullus 66, 33, where for, atque ibi pro cunctis, L. Müller reads, atque ibi me cunctis.

Palmer's *Utere* is defensible as imperative for optative: cf. *Aen.* vi. 546, Melioribus utere fatis.

#### PROPERTIANA. Book II.

II. 11, 12. Palmer reads *primo* with the MSS. and *Mercurio Ossaeis* for N's *Mercurio satis*. Robinson Ellis reads *Brino*, as Turnebus, undoubtedly a name for Hecate: cf. Apoll. Rhod. III. 861, and concludes that the connexion of 11 and 12 with 9 and 10 must be made by supplying a *qualis* from 9 to 11. Is it not possible that the second word of line 11 which has caused so much discussion was originally the necessary *qualis*? The text will then be:

Mercurio et qualis fertur Boebeidos undis  
Virgineum Brino composuisse latus,

and the connexion and general sense is perfectly intelligible. Palaeographically I think the corruption of *et qualis* into *Sais* or *satis* possible. *Mercurio et qualis* would appear like *Mercurio a Qualis* with a *Q* much resembling an *S* as *N* has in *Quippe*, II. 4, 9; *u* might possibly drop out as *u*, *n*, and *m* have a tendency to do. Thus we should have *Mercurio a Sais*: the *a* would be either merged in the last letter of *Mercurio*, or dropped through appreciation of the difficulty of scansion.

II. 8, 31. Viderat ille Phrygas, fractos in litore Achivos.

*N* has *viderat ille fugas, tractos in litore Achivos*, while the Groninganus gives *fugā tractos*, which is probably nearest right. *Ille* almost certainly should be altered to *ire*: for (a) an infinitive is wanted to correspond with *fervere*; (b) *ille* is not necessary here any more than in 33, *Viderat informem* etc. Thus we should perhaps follow *N* as closely as possible and read

Viderat ire fugā fractos in litore Achivos,  
Fervere et Hectoreā Dorica castra face :

thus keeping up a most effective alliteration in *fuga, fractos, fervere, face*.

II. 17, 3. *Noctes amaras*. The repetition of the phrase here is perhaps some confirmation of the reading *noctes exeret amaras*, I. 1, 33.

13. The substitution of *heu* for *e* in this line would be more than pardonable. This free use of the preposition is too free even for Propertius.

3. What does *horum* refer to? Is it neuter? Is it masculine agreeing with *amantum* supplied from *amantem*? Or should it be rather *harum* (i.e. manus infectas) = 'I am a prophet of blood-stained hands (i.e. of suicide) when &c.'

II. 18, 5. *Canis...canesceret* is harsh. If the imperfect is necessary, as Palmer holds, the reading might be *Canis actas marcesceret annis*. But the present subjunctive with *quid si* is used in ironical taunts: cf. *Eclog.* V. 9, *Quid si idem certet Phoebum superare canendo* = I suppose he will strive: and *Plaut. Poen.* V. 3, 43. So perhaps the right text is, *Quid si jam canis actas mea marceat annis Et faciat* (the tense as H). = I suppose (she will urge) my age is declining: yet Tithonus in his age was not spurned. But there is a similar harsh expression found in Tibullus. I. 10, 43, *licetque caput candescere canis*.

S. E. WINBOLT.

## OBITUARY.

T. S. EVANS.

[b. 8 March 1816, B.A. 1839, Assistant-Master at Shrewsbury 1841, at Rugby, 1847, Professor of Greek at Durham, 1862, d. 15 May 1889.]

## AT RUGBY.

I WENT to Rugby at the age of fourteen, in August 1852: I entered in the fifth form, and was promoted at the quarter to the form called 'the Twenty'—a name which had ceased to have any numerical significance—over which 'Tom Evans' presided. By the rules of the school no boy could enter the sixth form, and be entrusted with monitorial power, under the age of sixteen. I had therefore a year and three quarters to stay in 'the Twenty,' without the stimulus of ordinary school ambition, and without the stronger sense of responsibility that the work of the sixth form naturally brought with it. Under these circumstances I recall all the more vividly and gratefully the higher kind of stimulus to eager and careful classical study which T. Evans' teaching supplied. If I can trust my recollection of a period of life so remote, I should say that when I entered 'the Twenty' I conceived of grammar as a dull aggregate of rules, that had to be learnt and applied exactly in order to avoid blunders in translation and composition, but had in itself no interest. When I left 'the Twenty,' I conceived it as an imperfect but indispensable attempt to delineate the features of a living thing of thought, profoundly interesting in the way that a great personality is interesting, a thing of which all the parts and elements had an inner coherence that could be felt when it could not be expressed, and the apprehension of which required a combination of subtle intellectual sympathy with precise and elaborate comparison of particulars. And I believed that by the guidance of a master I had been brought face to face with the essential features of the two entities of this class called Greek and Latin, and that whatever knowledge remained for me to learn I could acquire for myself. In this there was doubtless some illusion as to the completeness of my master's insight and considerably more as to the extent of my own acquirements: but it was an illusion which testifies to the remarkable impressiveness of Evans' teaching. Though I had at Rugby, and since, classical teachers to whom I have owed much,—still when I think of subtle discussion on language I

always find the most natural embodiment of it in recalling 'the Twenty,' and 'Tom Evans' tall figure, grave face, with hair then raven-black, his slow deliberate emphatic statement, and the bright inspiring smile that used occasionally to break out, when he came to the really cogent argument, the really luminous distinction, the really close-fitting English equivalent.

I have spoken of grammar and linguistic subtleties: but though it is this element of his teaching that individualizes him most in my recollection, I do not think that it was the chief source of his impressiveness at the time. From this point of view I should be inclined to lay even more stress on his—as it seemed to us—unique gift of writing Latin and Greek verse, especially Greek, as if it was the natural mode of expressing his feelings; and on the fine literary sensibility shown in his translations of the work done in form, made more effective by his slow and loving delivery of the passages on which he had spent special care. There are several fine passages in the books we read with him, which I cannot sever in memory from his translations, because they made me appreciate the beauty of the original far more than I had done before—e.g. the last four stanzas of Horace III. 5, 'Fertur pudicæ conjugis osculum,' and the passage in *Aeneid*, Book VI. beginning 'Ibant obscuro'...

I do not think he was *ready* in translation: he could not easily satisfy himself: he often did not give us his translations until some days after the passages had been construed in form: but I always felt that they were worth waiting for. In other ways I should think he was not an effective teacher for boys who were unwilling to learn, or unwilling to make the least effort to understand the subtleties of his discussion. Before I came to the school he had been master of one of the lowest forms, and the tradition was that when his form came to be examined, they were found to have learnt absolutely nothing! Indeed some of us knew by heart the Greek anapaests in which he relieved his feelings after this discomfiture.

There were many stories current, which we found very amusing—they have faded

from my memory and were probably of doubtful authenticity—illustrating his simplicity and a certain quaint and formal elaborateness of phrase, sometimes excessive for the occasion, which was undoubtedly characteristic of him. But I do not think these in the least diminished the respect and admiration—and in my case and doubtless many other cases, affection—which he inspired. He had no defects of character, or at least none that we detected: his kindness was unfailing: and his simplicity was never undignified.

H. SIDGWICK.

#### AT DURHAM.

CANON EVANS' life at Durham has been sketched by an exceptionally well-qualified hand in the *Durham County Advertiser* of May 24th, and the *Durham University Journal* of May 25th. The following interesting description of his teaching may be extracted.

'Combined with long and careful practice (his rich gift of imagination) gave him a peculiar facility in detecting the common idea underlying the apparently diverse applications of the same word or expression. He picked up missing links and traced latent ligaments of connexion by intuition. His pupils will remember countless instances in which by presenting to them this common element he put into their hands a key which opened many locks.

'The same imaginative power enabled him at the first sight of a passage to discern more possible interpretations than ordinary scholars would ever have dreamed of. He would then, in order to fix the true one, strictly interrogate the context and take down its evidence. He would make besides as exhaustive induction as possible of all passages in any way parallel to the one under consideration, and by careful comparison would draw his inferences, importing such modifications as the special case to be decided made necessary. By that process he eliminated one interpretation after another, and set up the residuary as the only tenable one, adding the positive arguments in its favour. Such we believe to be a fair sketch of his general method. One thing which particularly distinguished him was his power of discerning where general rules break down, and what limitations are to be imposed upon them in their application to particular cases.'

It was not my good fortune ever to hear a lecture by Canon Evans, but during the

seven years that I was at Durham (1876—1883) I had many walks and talks with him, which are among my most delightful recollections of that period. He was fond of talking about scholarship, and I was only too glad when he would do so, as that was a field which he had made specially his own, and on which he revealed to me depths which I had but dimly suspected. As a scholar I suppose that he would be rightly described as treading in the steps of G. Hermann, of whom I have heard him speak with marked respect. His scholarship belonged to the days before the invasion of comparative philology. It was an application to language of severe logical analysis based upon the usage primarily of the best writers, checked also by close observation of the laws of common speech. As practised by Canon Evans, the method of this analysis was (within its limits) rigorously scientific. In most of the characteristics of his mind he stood unique amongst men, and I have certainly never known any one who possessed his power of ruminating over a word or phrase or point of grammar. He would take it into his mind and let it lie there for weeks or months or years till the desired solution was found, or the tentative hypothesis fully verified. He would bring to bear upon it every example which came in his way. 'I thought of that,' he would say, 'twenty, twenty-five, thirty years ago' (it was about that range of time to which he used most frequently to refer, and every point seemed to carry a date with it), 'and I have tried it ever since; I think it is right.' He had a graduated scale of expressions corresponding to the degree of his confidence in his conclusions, but seldom rising beyond the phrase I have just used. What he did was done by sheer thinking. At the time when I knew him he seemed to read little, almost nothing that was new. Conscious of his own mastery, yet without the slightest air of assumption, he would express himself somewhat magisterially about his contemporaries. 'They know the rules, but they don't know when the rules are right and when they're wrong,' was a favourite way of describing some popular and meritorious but (as he thought) not first-rate work. 'Erudition but not intuition' was another characteristic phrase. Shilleto and H. A. J. Munro were scholars for whom he had especial esteem.

The time at which I knew Canon Evans was probably his period of greatest production so far as published results go. Writing was always an effort, and an irksome one to him. The real work at his *Commentary on*



1 *Corinthians* was, I believe, compressed into some two or two and a half years which preceded its issue in 1881, the last few chapters being rather hastily finished under strong editorial pressure. The appearance of the Revised Version also gave a stimulus to his critical energies, and led to the production of several very characteristic articles in the *Expositor*. Thus I believe that most of the points about which he used to talk to me will have found their way into print. Among the subjects on which his views seemed most original would be: the force of the termination *-pa* (see note on 1 Cor. v. 6), the force of the middle voice as never directly reflexive (1 Cor. vi. 11, cf. x. 2), the uses of *iva* (1 Cor. vii. 29–31; cf. *Expositor*, 2nd ser., vol. iii., 1882, p. 455ff.), *ōte* with infin. (*ibid.* p. 3ff.), participial tenses (*ibid.* p. 161ff.), *εἴτε* (*ibid.* 176f.); but all the uses of the particles he seemed to have thoroughly fathomed.

At the present time it is not necessary to say much about the *Commentary*. The judicious reader will not go to it for that which he will not find; but he will find (especially in the first ten chapters) the most searching grammatical exegesis, inspired by profound knowledge of Greek, and expressed in language singularly plastic to shades of meaning, and rising through all its apparent quaintness to passages of striking lucidity and force. It was a fresh and independent *Commentary*, a product of pure English thought and training, if ever there was one.

About the same time (in 1882) was published a Latin poem, *The Nihilist in the Hayfield*, the contents of which corresponded to the curious juxtaposition in the title. It was an extraordinary *tour de force*. The metrifaction was marvellous, and rivalled Virgil himself in the elaborately studied variation and surprises of cadence and rhythm. It had sometimes even more than Virgilian strength, but rather less than the Virgilian delicacy of touch, and a certain broad humour which could not be called Virgilian. I should prefer to quote as a specimen of the author's powers a translation of Tennyson's epitaph to Sir John Franklin, written, I believe, in response to an invitation addressed to a number of our

leading scholars but, if I am not mistaken, too late to be printed along with the rest. I quote the lines from memory.

Non habet hoc marmor tua, navita nobilis, ossa;  
Albens Arctos habet, perpetuaeque nives.  
Non mare sed caelum nunc tranas umbra, polumque  
Sidereum cursu prosperiore petis.

Whatever justice description may do to the works, it cannot do justice to the man—to that transparent simplicity of character along with the flashes of insight to which such simplicity is often allied; to the old-fashioned politeness beautiful to see because it sprang from genuine kindness of heart; to his equally old-fashioned and unaffected piety; and to all those lovable oddities of habit and manner which must have sorely tried the patience of those who were responsible for the due and exact performance of his public duties, but which only helped to endear him to all whom he met in any other relation, and which made him the hero of so many delightful stories. Just one such story I must allow myself to tell. It concerns one who is associated with me in these remarks. All the world knew what a stumbling-block mathematics had been to the young scholar in his University career. He took his revenge by a peculiar fondness for mathematical diction and for little feats of mathematical gymnastics. He was discoursing to me once on the value which he attached to the signs of real originality, and he exemplified this by a paper on the Epistle to the Philippians which he had set at Rugby. It was generally well done. 'I gave A. four hundred and twenty, and B. four hundred and fifty marks out of five hundred. And what do you think I gave S.? I gave him seven hundred marks out of five!' We were walking in the cloisters at Durham, and I can remember as if it were only yesterday the way in which he suddenly wheeled round in front of me, beaming all over at his own joke, and broke into a peal of laughter which must have startled the worshippers (if there were any, as very possibly there were) inside.

W. SANDAY.

[We are glad to learn that a selection from Canon Evans' compositions in Greek, Latin, and English will shortly be published.—ED.]

#### JOHN HENRY ONIONS, M.A.

MR. J. H. ONIONS was born in 1852, educated at Shrewsbury, and in 1871 came up to Christ Church, Oxford, as a Junior

Student. His University distinctions, first class in the Honour School of Moderations 1873, Ireland Scholarship 1875, second class

in Literis Humanioribus and Craven Scholarship 1876, gave promise of a brilliant future. In the same year he was elected to a Senior Studentship at Christ Church, at which college he remained, with a short interval of study under Prof. Bücheler at Bonn, as a Student and Tutor until his death, which took place on Wednesday May 22 in his college rooms after a short illness.

As a teacher Mr. Onions was very successful. Patient and careful, he possessed also the rarer faculty of kindling interest and enthusiasm; many of his old pupils can testify that it was through him their minds were first turned to serious study. He had a most retentive memory, and carried much of his knowledge in his head; from which it unfortunately results that he has left few papers behind. He wrote Latin easily and with idiomatic force. Mr. York Powell tells me that on one occasion when he had to make the annual Latin speech to the Curators of the Bodleian, after writing his speech in English, he asked Mr. Onions to translate it into Latin in the style of the Silver Age. Mr. Onions at once complied, and read it off with hardly a moment's hesitation into excellent Latin of the kind desired.

As a scholar he was sound, acute, learned, enthusiastic. For the last seven years he had devoted his leisure to the preparation of an edition of Nonius Marcellus, *De Compensiosa Doctrina*, at which he worked with dogged determination, spending some part at least of every holiday in the collation of MSS. His edition was nearly complete when he was overtaken by death; some specimen sheets were already in type; and he had collated all the important MSS., except one at the Escorial, which he hoped to have examined this summer. His faculty of minute observation, combined with his industry, his wide and exact knowledge of Latin literature, his acuteness and quiet enthusiasm for his subject, justify the belief that, had he lived long enough to complete it, his *Nonius* would have been one of the most solid achievements of English scholarship. Fortunately the greater part of the work is done, and has been entrusted, by his own wish, to Mr. Lindsay to publish as nearly as possible as he left it, only adding a collation of the Escorial MS. His original design was an edition embracing both an apparatus criticus and a commentary; the commentary was to have been the joint work of himself and Professor Nettleship, who had handed over his notes to Mr. Onions. But for the present the commentary was postponed, and the critical edition was to

have appeared as soon as possible. He began his work on Nonius by a new collation of the Harleian MS. 2719, which had not before been collated throughout. This was published by the Clarendon Press in 1882, and attracted much attention in Germany (see e.g. Baehrens, *Fragmenta poetarum Romanorum*, p. 4). I remember a few years ago buying for him from a German bookseller a copy of Mercier's *Nonius*. When it arrived it contained the autograph of Georges, who had written on the fly-leaf some complimentary remarks about Mr. Onions' own book.

His arrangement of the MSS. of Nonius (as far as we have it imperfectly set forth in the scattered papers which he has published) shows an unusual power of grappling with the classification of MSS. Few whose experience of MSS., those tantalising relics of antiquity, and the endless puzzles they present, has not been acquired at first hand, can appreciate how much he must have laboured and thought, before the mass of materials could be induced to assume that harmonious scientific order which it bears under his hands. Nor was his interest in textual criticism confined to Nonius. He lent me a short time ago the *Quaestiones criticae et palaeographicae de vetustissimis codicibus Livianis* of W. Heraeus (Berlin, 1885), telling me that he considered it, though unambitious in form, one of the most instructive books upon that subject; and whoever reads it will, I am sure, endorse his opinion.

Of his numerous contributions to the *Journal of Philology* the larger part are directly or indirectly concerned with Nonius, showing how uniformly he kept his attention upon his author. They are: vol. xi. p. 75ff., *Notes on Placidus, Gellius, Nonius* (the foretaste of his studies of the Harleian MS.); vol. xii. p. 77ff., *Continuation of the same paper*; p. 90, *Notes on Verg. Aen. I. 18, Petronius 43, Plautus Most. 142*; vol. xiv. p. 53ff., *Notes chiefly on the Menaechmi of Plautus*: appended is a note on Propertius I. 21, which resulted in a small controversy with Mr. Postgate, p. 289, and vol. xv. p. 152ff.; *Ibid. p. 165ff., Notes on Plautus Mercator*: p. 167ff., *Notes on Placidus*; vol. xvi. p. 161ff., *Notes on Nonius*; vol. xvii. p. 289ff., *Notes on Tacitus, Histories*. To the *Classical Review* he contributed in Vol. i. 304 a review of Schöll's ed. of the *Captivi* and *Rudens* of Plautus, p. 242 a note on the 17th *Epode* of Horace, in vol. ii. 23 a review of Sloman's *Phormio*; also two searching criticisms of the two volumes of Lucian

Müller's *Nonius* (vol. ii. p. 314 and in the present number), besides a paper of emendations upon Nonius in the last June number. In Professor Nettleship's *Lectures and Essays on subjects connected with Latin Literature and Scholarship*, p. 295ff. will be found some notes upon Nonius furnished by Mr. Onions.

Though depressed at times, he was usually cheerful, and talked readily about his own work or any other subject. He had a fund

of quiet humour to which the usual gravity of his countenance lent greater piquancy. Those who knew him personally have to mourn a friend who was warm-hearted, honest, and unassuming; those who knew him only through his writings must feel that in him England has lost a scholar of no ordinary promise, and more than ordinary performance.

S. G. OWEN.

#### HENRY WILLIAM CHANDLER.

By the death of H. W. Chandler Oxford loses a scholar of a kind which is every day becoming rarer in our modern Universities—a man of unique attainments and great intellectual power whose life was one long devotion to learning. 'The few are now fewer' was what he said when Pattison died; and we may with good reason say the same again now that he too has left us.

The story of his life is soon told. Born in London in 1828, he entered Pembroke College as a commoner in 1848; became a scholar of his College (in succession to the late George Rolleston) in 1851, and a fellow in 1853, having taken a 'First' in Literae Humaniores in the preceding year. In 1867 he succeeded his friend Mansel as Waynflete Professor of Moral and Metaphysical Philosophy. In 1884 he became one of the Curators of the Bodleian, and, if he is at all known to the world, I suppose it is in connexion with the 'Bodleian question.' Regarding the Bodleian as the one remaining institution that represented the best traditions of the University, he thought it a matter of duty to come forth from his retirement and do what in him lay to keep the library intact.

Chandler was never at any public school; when he came up to Oxford at the age of twenty he was, as far as the ordinary subjects of academical education are concerned, a self-educated man, but on the other hand he had already a very considerable experience of books and, what is more, he knew how to use them. As a boy, through the kindness of a friend, the then keeper of the Guildhall library, he had had the run of a fine library, where he revelled in books and learnt the great art of reading for himself. Such training or want of training however, though it may be conducive to intellectual independence, has certain obvious disadvantages, if one has to enter the race for

University distinctions. As an undergraduate, Chandler was not thought 'strong in scholarship.' He was accordingly sent to read with a scholarship 'coach,' the learned and eccentric Hyman of Wadham, whose name is saved from oblivion by the generous recognition of his merits in Pattison's *Memoirs*. Whether he also read with Mansel I cannot discover; but he certainly came quite early under his influence, and in after life he always spoke of Mansel in a way which showed how strong this influence must have been.

After taking his degree Chandler in a very short time found himself with an established reputation as an Aristotelian scholar; and for several years he was the great 'coach,' to whom most of the 'best undergraduates resorted for light and instruction in the 'Ethics.' Those who enjoyed the privilege of thus reading with him are unanimous on one point—his excellence and success as a teacher. It was indeed no small thing to be brought into personal contact with one who knew as well as taught his subject, one familiar with the whole of Aristotle, and gifted with a power of logical analysis and interpretation such as is rarely found in us feeble moderns. But Chandler besides his knowledge had a real genius for getting at men's minds and making them think things out for themselves. 'He made us think' is what one of his pupils says of him, and there is surely no higher praise than this.

He was in a sense a born Aristotelian. Aristotle was to him something more than an important moment in the history of thought; his philosophy was in its aims and method the type and model of what a philosophy should be. His attitude therefore as an Aristotelian scholar was somewhat peculiar. Though familiar enough with modern critical views and theories as

to the Aristotelian writings, he had in his heart, I think, no great sympathy with this direction of study; and in fact, with certain reserves and exceptions, no doubt, he accepted the Aristotle we have as he now stands. A certain inner affinity of mind drew him rather towards the older interpreters of Aristotle—the scholars of the 16th and 17th centuries, their scholastic predecessors, and above all the Greek commentators. As for these last, Chandler studied them and knew them in a way in which no man of our century has known them. I well remember the impression he made on Torstrik, who came to Oxford to investigate the MSS. in our libraries for the purposes of the grand series of *Commentaria in Aristotelem graeca*, now in course of publication under the auspices of the Berlin Academy. Torstrik could not conceal his surprise at finding such a scholar in Oxford: 'We have no one in Germany who knows this literature as your friend does.'

It is sad, inexpressibly sad, to those who knew the man himself, to think that so much learning has passed away without leaving behind it some enduring monument. Even on the subject of Aristotle Chandler produced very little—nothing more in fact than an anonymous pamphlet on an indifferent edition of the *Ethics* (1856), a paraphrase (likewise anonymous) of the First Book of the *Ethics* (1859)—drawn up no doubt for the use of his pupils—a little brochure of *Miscellaneous Emendations* (1866), and two short but truly admirable contributions to the Bibliography of Aristotle (1868—1878). The great work which he contemplated at one time, and for which he collected a mass of materials, an edition of the Aristotelian Fragments, was necessarily dropped on the appearance of Rose's book; and a similar work for the Fragments of Theophrastus was never more than just begun. The book by which he may possibly be remembered hereafter is in a very dif-

ferent department of knowledge—I refer to his *Introduction to Greek Accentuation*, undertaken, I believe, at the suggestion of the late Dr. Jeune. The ironical tone observable in the preface is perhaps enough to show that the subject was not of his own choice, and had no real interest for him; but for all that the work is executed with Chandler's characteristic thoroughness, and it must have given him at times a real satisfaction to be able to show the untenableness of some of Goettling's theories. There was, in fact, a considerable vein of scepticism in Chandler's nature, and it extended even into the region of Greek accents. In philosophy proper, as distinct from Aristotle, we have only one acknowledged writing of his, his *Inaugural Lecture* (1867); I have reason, however, to think that the translation of Raue-Beneke's *Psychology*, which appeared at Oxford in 1871, was really due to him, though for some reason or other he withheld his name. In the preface to the book the translator speaks of interruptions occasioned by ill-health. From this point onward ill-health made Chandler shrink from any prolonged or serious literary effort; and he was much too fastidious to allow anything to go forth in his name that did not come up to his idea of scholarly accuracy and finish. A book illustrating the mediaeval system of land-tenure in England (1885)—a subject in which he had a passing interest—and sundry pamphlets on Bodleian matters represent the literary labours of the last years of his life.

He once told me that the insomnia from which he suffered began at the time of his taking his degree; and I learn from a friend who read with him at the time that even in those early days his face was often marked by the pained and worn look which afterwards was habitual with him. The marvel is that, suffering as one knows he did, he lived so long and was able to do so much.

I. B.

## ARCHAEOLOGY.

### THE MEANING OF 'FULCRUM' AND 'FULCRI GENIUS.'

In the British Museum there is a group of bronze ornaments which, though hitherto unnoticed, are highly interesting, from a philological no less than an artistic point of view.

They all represent the head and shoulders of a mule or ass, turning sideways and backwards, with ears put down and a vicious expression, which is rendered in a peculiarly natural manner. The head is in almost every case decorated with a garland of vine-leaves entwined with tendrils and bunches of grapes, while the shoulders are covered



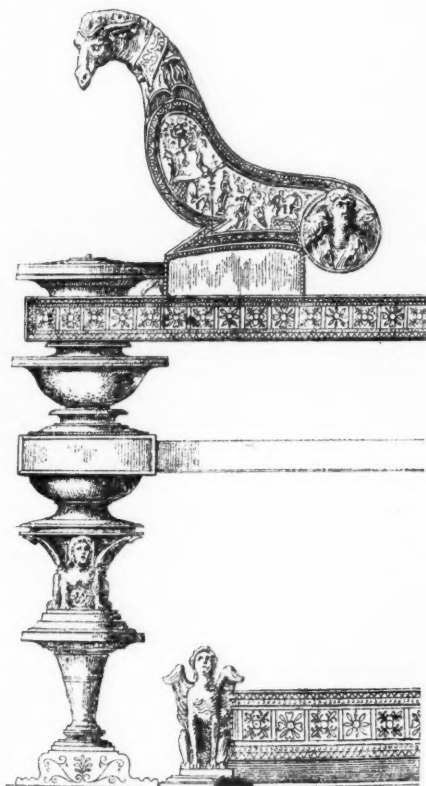
with a curious leather collar, the top of which is turned down just where it joins the shaggy skin of some wild animal, which is thrown over it. This collar seems to be almost unique in its kind, and well deserves investigation, for it is evidently borrowed from actual life and is of a fixed type in all these bronzes. The workmanship in all cases is very careful, and in one specimen from France rises to a high artistic level. As for the purpose of these ornaments, there can be no doubt whatever, for they have been found *in situ*, surmounting a characteristic part of many Roman couches and chairs. This part, or more properly parts, for they are always found in pairs, has been generally regarded as ornamenting the space between the seat and the crossbar below which joined the legs. They are to be seen restored in this fashion in the two Pompeian chairs in the Museo Borbonico, ii. 31 (Smith's *Dictionary of Antiquities*, illustration to art. *Sella*, and in many other places), and in the chair from the Hamilton Collection in the British Museum. Measurement has shown that such a restoration is quite incorrect, and the true position of these ornaments has been proved by the bed discovered at Pompeii in 1868 (Blümner *Kunstgewerbe*, ii. Fig. 20, and Baumeister, *Denkmäler*, p. 314), which shows beyond a doubt that they formed the ends of the framework on which the pillows of a couch or the cushions of a chair were placed, a purpose for which their shape fits them admirably, for they are in fact not unlike the head of a modern sofa. They are invariably ornamented with inlaid bronze, which is sometimes of the richest kind, as in the case of the *bisellium* described by Castellani in the *Bullettino della Commissione Archaeol. Municipale*, 1874, p. 22, from which the following cut is taken, and are always surmounted by bronze ornaments of the type described above, the ass's head being supplanted by a boy's head or a goose's head and neck in only a few stray instances. The lower part is decorated with a round boss of some size, from which springs a bust of a Genius in full relief or of some jovial young deity, like Bacchus or Hercules. Such bosses are undoubtedly prophylactic and bear a close resemblance to *phalerae* of the *Lauersfort* type, but are larger. They have been found *in situ*, but are much more common alone, and indeed form one of the best represented classes of bronze busts springing from a vertical base. By a fortunate chance, a passage in Juvenal describes the framework

to which these ornaments were attached so accurately that its identification with the *fulcrum* is absolutely certain.

In the eleventh Satire Juvenal says, speaking of the good old times:—

*Nemo inter curas et seria duxit habendum  
Qualis in Oceano fluctu testudo nataret  
Clarum Trojugenis factura et nobile fulcrum  
Sed nudo latere et parvis frons aerea lectis  
Vile coronati caput ostendebat aselli.*

[93-98.]



Here the *aerea frons* is plainly identical with the *fulcrum*, and that it is the framework we have been describing will be denied by no one who compares the *coronati caput aselli* with the specimens in the British Museum. By a very curious coincidence Juvenal supplies us also with a reference to the other ornament of the couch, the little

*genius* who lurked at the lower end. In the sixth Satire he says:—

*Antiquum et vetus est alienum, Postume, lectum  
Concutere et sacri genium contemnere fulcri—*  
[21-2.]

a passage which gains new meaning when we see the little urchins, whom he makes guardians of the inviolability of wedlock.

There is no doubt a reference to the same *genius fulcri* in Propertius iv. 8, 68, where he says:—

*Lygdamus ad plutei fulcra sinistra latens  
Eruitur geniumque meum prostratus adorat—*

and there is perhaps a possibility that something similar is intended by Virgil's use of *geniulis* in *Aen.* vi. 603-604, *lucent genialibus altis aurea fulcra toris*. This meaning of *fulcrum* is of course not that of the dictionaries, which all agree in taking the word as meaning, (1) 'the post or foot of a couch, a bed-post,' (2) '*pars pro toto*'—'the bed itself'—and (3) a conjecture of Forcellini's, 'a staff' (though this last is only to explain Ovid, *P.* 3, 3, 13).

It would be interesting to know how the mistake arose, for the true meaning was known to Isidorus, who says:—*Fulcra sunt ornamenta lectorum dicta, quod in iis fulcitur, vel quod toros fulciunt sive caput, quae reclinatoria vulgus appellat*, which is a perfectly plain and unmistakable description of the framework as seen in the specimens in our Museum. The mistake of the dictionaries is all the more curious because almost all the passages quoted to support their view are manifestly inconsistent with it. Thus, they cite Pliny's phrase *tricliniorum pedibus fulcrisque* (*N.H.* 34, 2, 4) and yet maintain that the *fulcra* are, in a general way, identical with the *pedes*. This however is all of a piece with their other citations, for they also appeal to Aulus Gellius (*N.A.* 10, 15, 2) who describes the couch of the *Flamen Dialis* as follows:—*Pedes lecti in quo cubat luto tenui circumlitos esse oportet—neque apud ejus lecti fulcrum capsulam esse cum strue atque ferto oportet*; a passage which places the difference of the *pedes* and the *fulcrum* beyond a doubt. The consequences of this carelessness on the part of the lexicographers have been far-reaching, and have led to the misunderstanding of most of the passages where *fulcrum* occurs. The most flagrant instance is undoubtedly Ovid, *P.* 3, 3, 13:—*Stabat Amor vultu non quo prius esse solebat Fulcra tenens lava tristis acerna manu*, because it is

impossible to regard the *fulcra* as identical with *pedes*, or to resort to the commentators' *deus ex machina* and treat it as *pars pro toto*. Indeed so perplexing did Forcellini find the lines that he ventured a conjecture that *fulcra* meant a staff, which none of his followers have felt able to accept. Most of them have been fain to risk an anachronism and to assume that the Roman bed had posts. Such an interpretation is however put absolutely out of court by Suetonius (*Claud.* 32), *Adhibebat omni coenae et liberos suos cum pueris puellisque nobilibus qui more veteri ad fulcra lectorum sedentes vescerentur*, for no commentator has yet had the hardihood to suggest that the Romans dined in fourposters. These passages however become perfectly simple when the true meaning is substituted, for what place can be more appropriate for love than the poet's pillow?—does not Propertius say *Cynthia namque meo visa est incumbere fulcro?* (4, 7, 3)—and what can be more natural than for children to sit at the pillows on which their parents recline? But then a commentator probably never noticed a child breakfasting in bed.

One might have thought that the epithet *plumeum* given by Ammianus (28, 1, 47) to the *fulcrum* would have led the lexicographers on the right track, especially with Isidorus to tell them the traditional meaning, and the later Latin use of the word for the pommel of a riding saddle (*Sid. Apoll. Ep.* 3, 90, quoted by Rich) to guide them, but their faith in the *pars pro toto* solution was too strong, and they still continue in their dogmatic slumbers.

The writer is aware that several points yet remain to be answered, such, for instance, as the relation of the *fulcra* to the *pluteus* in one of the passages from Propertius, and the meaning of *capsula*, *strue* and *ferto* in that from Gellius, but this is owing to lack of monumental and literary evidence sufficient to solve the question, a want which he trusts may be supplied in time. As to the wider inquiry into the origin and history of the use of the ass's head suggested by Hyginus (*Fab.* 274, *antiqui autem in lectis triclinioribus in fulcris capita asellorum vite alligata habuerunt*) he has at present nothing to add to the notes in Mayor's *Juvenal* on xi. 97, and would be sincerely glad to learn of any other passages bearing on the subject.

W. C. F. ANDERSON.

*Papers of the American School of Classical Studies at Athens.* Vol. II. *An Epigraphical Journey in Asia Minor.* Vol. III. *The Wolfe Expedition to Asia Minor.* By J. R. SITTLINGTON STERRETT, Ph.D. Boston, Damrell and Upham, 1888. Pp. 344 and 448.

MR. STERRETT'S two journeys in Asia Minor of 1884 and 1885 have added a vast mass of material, containing much new and useful information. To study fully the whole set of inscriptions, and to gather from them all that can be gathered, requires years of work and very wide knowledge. Every step in our growing knowledge of the country is accompanied by the detection of new meaning in the inscriptions: but the process is slow, and the thanks of all students are due to the Committee and to Mr. Sterrett for publishing with so little delay the texts, which will facilitate the progress of research, instead of delaying for years until he could publish them with an elaborate commentary. What we expect from the various schools of Athens is that they should show by exploration and investigation how much new material they can furnish rather than do by literary work what students might do at home in the way of annotation and exposition. For the present, after expressing my admiration for the skill and thoroughness with which Mr. Sterrett has made his explorations, and for the valuable material which he has collected and placed before the world, I shall best utilise the space at my disposal by pointing out some improvements that will add to the value of the next exploration, which we hope his University may soon permit him to make, and by adding a few interpretations of obscurities or incorrect readings. I shall avoid repeating any correction which has already been made either by Professor G. Hirschfeld in the *Göttinger Anzeiger*, or by a reviewer in the *Athenaeum*, November 24th, 1888.

One series of inscriptions suggests some observations on the relation of explorers to their predecessors. Mr. Sterrett's way of acting seems the right one, when we consider the limits he has imposed on himself. He simply gives the variations of reading from his predecessors without any further remark: when this is correctly done, it is probably the fairest way. But perhaps an account of the circumstances may not be out of place.

Nos. 38 to 75 are an important, though uninteresting, series of inscriptions, from

which conclusions about the state of the district under the Empire are drawn in *American Journal of Archaeology*, 1888, p. 267. They are rather hard to read, and Messrs. Sterrett, Smith, and myself devoted several days to them in 1884. They were seen first by Schönborn, whose copies of parts of them are published in *C. I. G.* Afterwards they were in great part copied anew by MM. Duchesne and Collignon, and published in the *Bulletin de Correspondance Hellénique*, 1878. I had suggested to Mr. Sterrett that he should take with him copies of these earlier publications. We therefore had the older copies to work on, except in Nos. 72-75, which were copied by Mr. Smith and myself alone. Experience then showed me how much easier it is to compare and correct a previous copy than to copy for the first time, and therefore we owe a debt to our predecessors while we improved on them. Schönborn's inscriptions are often hastily and inadequately copied: and even MM. Duchesne and Collignon, who are skilful epigraphists, have not in this case avoided inaccuracies. The reasons are easy to see, and suggest a moral. A most interesting account of Schönborn's equipment and his hardships is printed as an appendix to his copies of the Lycian Inscriptions: he sacrificed his life in the work. No one who has not gone through the same hardships has any right to speak depreciatingly of his mistakes, and he who has done the first will not be too ready to do the second. I regard Schönborn as second only to Hamilton among the travellers in Asia Minor in respect of carefulness and accuracy, and Hamilton travelled with far greater advantages. MM. Duchesne and Collignon were the first young students that attempted to explore the interior of Asia Minor. They were new to the task and unacquainted with Turkish (as I gather from their rendering of the native names); the country they traversed was almost unknown, and they had to learn by the way the distinction between what is expedient and what is inexpedient in dealing with the natives. But they were the first to show that such exploration was possible and fruitful. It is quite clear that they were too hurried in copying their inscriptions, but this is a mistake which young travellers are most liable to fall into, and to which the circumstances of their journey were likely to make them prone. We on the other hand were in a much more favourable position, and were able to make decidedly better copies. It was the fourth year in succession during which I had been

travelling, and Mr. Sterrett had travelled on behalf of our Exploration Fund for three months and a half during the preceding year. Moreover we were a most imposing company, for Mr. Smith and I had three mounted servants, and Mr. Sterrett had the same number: doors in Turkey are open, and all men are ready servants, to such a display of wealth and power. This is a very important matter. I have tried many different styles of travelling, sometimes going with a single servant and one baggage horse led by us, and my experience is that from the point of view of the results attained it is folly to travel with less than two servants, and that a third servant and even a fourth add greatly to the possibilities of work. What may be fairly claimed is that, while we had great advantages over our predecessors, we used them. The major part of the work and of the honour falls to Mr. Sterrett, in whose route lay the village of Karamanli. Nos. 38 to 52 were done by him, comparing the older copies with the stones. Yet even in these I was able to make one slight addition in 1886: time did not permit me to verify the entire inscriptions, but I paid a hurried visit to Karamanli to verify the dates on the stones. In No. 46, I observed that part of a line could be read at the beginning, giving the date: 'Αγαθὴ Τύχη ἔτους ρπβ', where Mr. Sterrett has conjectured ἔτους τβ' from No. 43. His No. 45 is really a mere fragment of No. 46. His restoration [ἔτους] τβ' in No. 43 seemed to me correct, but in line 4 where he reads and claims the support of the impression for ΤPN, I agreed with MM. Duchesne and Collignon that the stone has TPIN. Probably the Ι is faint, and has not left a mark on the impression paper. The moral of this tale is that equipment and time, i.e. money, are important factors in research.

It is important to state as exactly as possible when inscriptions are imperfect on any side, and to give the probable extent of the part lost. Mr. Sterrett gives No. 27 as imperfect on both sides in every line, and his restoration suggests that a good deal has been lost. I copied the inscription on the same day, and drew a sketch to show the position of the letters on the stone. Line 1 (I give Mr. Sterrett's numbering, but according to his copy it should be 2) is complete on the left, and has lost two or three letters right, which gives the restoration Διο[ύσι]ος Σαβάλου. On the left, 3, 4, 5, 8 have each lost one or two letters, while the others are perfect. On the right it is possible but not certain that 3, 4, 5, 6, 8 are perfect, while 2 and 7 have each lost 3

or 4 letters. In 1 I read ζ as fourth letter, where Mr. Sterrett's copy is more correct than his transcript. In 2 for his Τ I read only a horizontal stroke, giving the text Σαβάλου ἐκ τῶν [ιδίων]. In 8 I read η where he has Γ. It is obvious how slight these differences are, yet the one copy gives the complete last eight lines of an inscription, the other gives an unintelligible fragment broken on all sides. The following names have a different appearance in my copy. Ξυλο[σῶν]τος for [Σ]υλο[σῶν]τος (confirmed by the other copy also), Μου[...]η, Μήνας Διοσκοουρίδου, Ἀπελά (i.e. Ἀπελλά) for Ἀγελά[ου]. The inscription ends with Ἀπελά. The appearance of my copy suggests that only a small letter can be lost at the end of 6, giving the genitive Βαβ[ί]ου, a Roman name added to the Greek Dioscorides; but it is possible that Mr. Sterrett's suggestion Βαβ[ί]ου may be correct, and that it and Μου...η and .....απρία are ethnics.

In 255 no hint is given that the lines are imperfect, yet a good deal must be lost. The text must be something like ἐνθα κ]ατακῶνται Σχολ[ῆ]στικ[ῆ]ς ὁ εὐγενέ[σ]τατος ἀπὸ [προγόνων κ]ε] τούτου ἡ [σύμβιος] Μαρία ἡ [εὐσεβέσ]τάτη. Ἀνάθημα [ὅς ἀγορεύε]ι τὸ κυμη[τήριον] τοῦτο.

Mr. Sterrett often states the variations of older copies with apparent minuteness, but he has not been sufficiently careful in the task. The sole justification for doing this is that it should be done quite correctly, and that when no variation is mentioned we may understand that the copies corroborate each other. But in several cases he mentions no variants, when really important variants occur which are required for the constitution of the text. In many other cases he fails to give the variants completely: e.g. in 263 he gives a minute list of the variations in my published copy, but does not mention that I have Ν in line 4 where his copy gives Ο, and his cursive transcript makes the correction in brackets. Illustration of these faults may be found in the inscriptions of Heraclea, Nos. 13-24, several of which were copied by MM. Paris and Holleaux (*Bull. Corr. Hell.*, 1885, p. 330ff.). I quote one or two instances.

In No. 17 Mr. Sterrett gives a complete line which, deceived by the same beginning of lines 5 and 6, MM. Paris and Holleaux omitted: but in line 11 he tacitly corrects his copy to suit their copy and restoration. In No. 18 he gives HNΤΑΦ where the older copy has HNENTAΦ: there can be



no doubt that the longer text is correct. None of these variations are mentioned. The note 'ΜΙΓΑ' is the adverb 'should be corrected to 'preposition.'

In No. 19 Mr. Sterrett's copy is the more complete, he has observed certain interlinear letters which are omitted in the other copy; but his remark that 'between lines 1 and 2 the real names of the woman and her father have been inserted as an afterthought' is hardly correct. There is no room for the restoration 'Ελ[ένη] or [Μ]ελ[ίτιον], and it would be absurd that the woman should be called Agrippina Aurelia in the text and her real name added above in smaller letters. The name of the father, which is omitted in the text, was perhaps added above the line: such corrections are common. Possibly also ΕΛ may be the end of the woman's third name, but as there is room for only one more letter, the name must end (in the genitive) ...έας. In *ἡ τινα ὠνήσατο ὑπὸ* Mr. Sterrett puts the mark of interrogation less correctly than his predecessors, who however do not explain the engraver's error; the latter should have written *ἀπὸ*, but was misled by *ὑπὸ* in the preceding line. The grave had been bought by Agrippina from Poseidippos. I add a few notes, avoiding any repetition from previous reviews.

In No. 21 Mr. Sterrett rightly notices the remarkable expression *Νεκίων τοῦ Μελτίνης*. A parallel to it may be found in No. 38, as quoted above, *Ἀρτεμείδης Λαδικῆς* [Ἐλευρκ]απρία.

No. 13 records the dedication to an emperor whose name has been lost, but who is marked by the nineteenth tribunicia potestas and the sixth consulship as Trajan. The restoration of the introduction is therefore easy and certain, with the exception of the exact number following *αὐτοκράτορα*. The restoration at the end is incorrect: *γενομένου ἀρχάτρου καὶ στεφανηφόρου* τοῦ κυρίου Καίσαρος. It is supported by the note, 'the office of *stephanephoros* is connected with that of the *ἀρχάτρος* in an inscription of Heracleia given, &c., so that it must probably be restored here.' But the order is in every case the reverse: the offices are associated several times, but *ἀρχάτρος* is always last in the list of honours. It is therefore unjustifiable to restore *στεφανηφόρος* in a gap after *ἀρχάτρος*. Moreover a fatal objection is that *στεφανηφόρος* is a municipal office, and not connected with the emperor. We want some restoration like *ἐπιτρόπου* (proc. Aug.); but the gap is so considerable (not less than nineteen letters after the end of *ἀρχάτρου*) that more is needed.

No. 26 may be restored *ἐτέρῳ δὲ οὐκ ἔστι*.

*ἐὰν δέ τις ἐγκηδεύσαι το[λμήσῃ, ἀποτείσει εἰς τὸ ταμίον] δηνάρια ββ' καὶ ὑπερ[θύνος ἔσται δίκη τυμβωρυχίας, &c.* Mr. Sterrett discusses the date with the reading [ἔτους] κθ', but there is every probability that it should be [ἔτους ρ]κθ' = 44 A.D.

On No. 28 we read 'Franz gets rid of **TYCHOITON** very unmethodically in two different ways.' Mr. Sterrett's explanation 'Pisidian syntax for *τύχοιεν*' seems to me not more acceptable. The love for middle aorists is a feature of these inscriptions, written by bad speakers of Greek (as I have shown in *Philologus*, 1888, p. 755), and the *v* at the end of the third singular is an addition.

In 282 the text seems clear *ἐγὼ Θεόδ[ω]ρος ἐν εἰ[ρήνῃ] Θεοῦ, ἀναγωνιστής*. In 281 Mr. Sterrett transcribes an *o* in the first line, where a punctuation mark is intended on the stone. Nigde is incorrectly mentioned on p. 230 as a Greek-speaking town. I was told there that it was only in the villages that the Greeks had retained their language: in the large towns such as Nigde they had entirely adopted Turkish, and only recently have the schools again begun to spread Greek among them. No. 235 is erected by a father and mother to their children, viz., *δύο κασιγνήτο[ς]* 'Ινάνα Ε[ἰ]ασίω τε καὶ Θέκλῃ, where an attempt at rhythm may perhaps justify a more poetic *κασιγνήτοις* Ἀνα. In 259 and in 260 *δέσις* occurs in place of *θείς*.

The forty-four inscriptions of Konia, given on the authority of a Greek physician, appear to come from various places in the country round Konia. I have copied 138 and 139 at Khadyn Khan, twelve hours from Konia (see *Athen. Mittheil.*, 1888, p. 272). Some of these forty-four seem to me very suspicious, as one does to Mr. Sterrett (No. 243).

The note on 207 is incorrect: *ζῶντες* does not go with *νείων*, but with *Ἡρακλία σὺν τῶν νείων*. On p. 188 we read of 'the great commercial road between the Seldjuk Konia and the sea-board.' The road in question does not go to the sea-board but to the other important early Turkish cities, Sparta, Karagatch, &c. The Seldjuk sea-board was only on the south coast, for the Ionian coast was in Christian hands.

In No. 168, read [Π]απίον and *ιδίους δὲ ἀδελφοῖς* (cp. 235): apparently Asclepiades is adoptive father of Pantaleon, son of Papias, and he buries him and his wife and their two sons.

No. 165 is quite clear, with a slight correction of the copy, *ἀνεκεν[ε]σθι* (i.e. *ἀνεκωνίσθη*) ὁ ναὸς ἰ ὑπεραγία Θεοτόκος, &c., διὰ συνδρομῆς Ἰωάννου, &c. On *ἐπισκεπτήτης* see

Reiske's notes on Constant. Porph. *de Cerim.*, ii. pp. 840 and 846.

No. 33 is given from the copy of Smith and myself: my copy has an additional letter at the end of the first line Z. Mr. Sterrett does not observe that *C.I.G.* gives it correctly 3953 I, down even to the Z: he prints μέγαν in l. 3, but it is a proper name Μέγαν. No. 34 is also given from our copy, but we have nine lines, whereas Mr. Sterrett gives only three. It also is given in *C.I.G.* (3953 m). In Mr. Smith's publication (*J.H.S.* 1887 p. 234) read in l. 7 [κ]αὶ Ε]ἰα ἡ μήτηρ: the stone is erected by the sister and mother of the deceased brothers. In confirmation of the general accuracy of Mr. Sterrett's texts, I may add that, besides a number of cases mentioned by him, I have copied nos. 28, 30, 98, 101, 103, 106, 110, 115, 122, 126, 139 (read in 5 ΠΗΓΕΙΝ), 141 without any variations of importance.

In 157 for [ἐκ τῶν ἰδίων] read ζῶν. In 162 the beginning seems to be more probably γῆς or [τ]ῆς Μαρίδος. If we find Ba and Tas as names, it is possible that Tes or Ges may be a feminine name. In 155 perhaps read Δεὶ Ζεμεραῶν εὐχην: I have discussed the Phrygian datives in -n in *Zft. f. Vgl. Sprachf.*, 1887. Ναὸς Ὀκηνός perhaps means a temple at a village Oka, where the marble was dedicated to the god Zeus.

No. 149 is an epigram on an aqueduct made in Byzantine time: the copy needs correction:

ὁρᾷς τὸδ' ἔργον ἡ . . . ον πῶς δαψιλῇ  
νυμφῶν ὀδῇ[γ]εὶ τῇ πόλει τὰ νάματα

The third line begins perhaps σοφὸς δε-κ[αστής], and the last ἡγε[ι]πεν αὐτὸς [ε]ἰς.

In no. 145 for the 'new and probably indigenous' name Οὐρία, it is probable that Οὐ[β]ῆα should be substituted: the latter is a natural name in a Roman colony. In no. 86 'the names Antiochus and Attalus (the latter restored) give an approximate date to the inscription.' But the names Antiochus and Attalus are used throughout the Roman period very frequently, and the inscription belongs, not to the times of the great Antiochi or Attali, but to the first or second, more probably the second century after Christ. In 93 Mr. Sterrett corrects his own copy to read [λ]εγεωνάριον: it may be so, but I should like to trust his copy and see a reference to the *regiones* which are so often mentioned in Asia Minor.

The inscriptions would be much clearer if the cursive transcript were placed opposite the epigraphic text. A considerable amount of space might have been economised if this

had been done. Where the lines are too long to admit both texts being printed side by side in one page, they should be printed on two separate pages opposite each other, which, while much handier, would not have required any more space than the present arrangement.

But all these defects are minor matters. The important point is the skill and care with which the work of exploration and searching for inscriptions was done. In this respect Mr. Sterrett deserves unstinted praise, and the best news that could be brought to those who are interested in Asia Minor would be that he had started once more for a long journey through the country, with all the additional experience that he must have gained in the task of editing these inscriptions.

W. M. RAMSAY.

*Terra mater noua miracula suis ex uisceribus numquam emittere cessabit*, exclaims the Göttingen professor, whose philological prophecies have so often been realized, and whose *Isyllos von Epidauros* deals with one of the great epigraphical finds of the past decade. Dr. Sterrett has not, it is true, unearthed any inscriptional miracles which will startle the epigraphist as did the Gortynian Tables, or stimulate philological speculation as did the great Larissaean inscription discovered by Lolling, or the Lemnian 'Pelasgic' document. He has, however, in giving to the world a body of inscriptions equal to one-tenth of the total number contained in the Greek *Corpus*, offered another proof of the epigraphical wealth of the outposts of Greek and Roman civilization, such as has already been presented by Latyshev and others.

The American School has therefore appropriately devoted two of the four volumes that have thus far appeared under its auspices to the record of so important an accession to our knowledge of a region, the epigraphical resources of which have of late been rising upon the horizon of the archaeologist with ever-increasing distinctness. The second volume of the report of the Austrian Expedition under Dr. Benndorf has recently been published. Thus are the foundation-stones being laid, over which Professor Ramsay's work on Asia Minor is to be erected.

Dr. Sterrett has brought to the work, whose results are recorded in the two volumes before us, the experience gained by his explorations in Phrygia, and by his

editions of the Homeric Hymns and of the inscriptions of Tralles. Throughout his work we observe an energy in overcoming difficulties, proofs of a wide knowledge of the civilization and language of the countries visited, and a skill in dealing with inscriptions which entitle him to an honourable place in the list of epigraphists.

The *Epigraphical Journey*, begun at Kujudjak about the middle of May and concluded at the beginning of September 1884, yielded 378 inscriptions. The first part of the *Journey* was made in company with Messrs. W. M. Ramsay and A. H. Smith, the latter part in conjunction with Professor Haynes, now of the Central Turkey College. Twenty inscriptions from Tralles, added by way of an appendix, are designed to supplement those published in the first volume of the *Papers* of the American School. The territory covered by the *Epigraphical Journey* may be learned by the citation of the names of the following ancient cities visited: Heraclea, Tabae, Sebastopolis, Antiochia Pisidiæ (which yielded 61 inscriptions), Iconium (59); thence across the desert to Archelais. In Cappadocia, which was especially fruitful in Roman documents, the sites of Comana, Cocussus, Arabissus, Melitene, Tauium, and Pteria were investigated. In Western Cappadocia Greeks are quite numerous at the present day, nor have they abandoned their Greek, though the Greeks of most other parts of Asia Minor speak only Turkish.

The expenses of the *Journey* were borne in great part *ἐκ τῶν ἰδίων*. For the second trip of exploration Dr. Sterrett was able to avail himself of the gift of the late Miss Catherine Lorillard Wolfe of New York, whose well-known devotion to art and learning led her to provide the necessary funds for the expedition to Babylon in 1885. Starting from Lamas, not far from Tarsus, on May 19th, Dr. Sterrett reached Sarai Kieui, the then terminus of the Ottoman railway, on October 3rd. The collection of 622 inscriptions in this brief working period records the indefatigable industry of a scholar who seems to have taken to heart the *πάντα κυρῶν λίθον* of the poet. Proceeding by way of Claudiopolis, the following sites were visited: Laranda, Derbe, Astra, Artanada (63 inscriptions), Palaea Isaura (25), Lystra, Isaura Noua, Anabura, Cremna, Seleucia Sidera, Agræ, Conana, Apollonia (38), Tymandos, and Ilias. At the modern Fassiller, a Hittite *stèle* with two men and two lions in high relief was discovered. In Isauria no one seems to have been properly

interred unless his tomb was ornamented with the figure of a lion.

If we include Dr. Sterrett's work at Tralles, his range of exploration covered no less a field than that part of Asia Minor which lies between the 26th and 36th degrees of longitude, embracing parts of Cilicia, Lycaonia, Pisidia, Phrygia, and Cappadocia.

It is to be lamented that among a thousand inscriptions there should prove to be but few of capital importance from the point of view of internal interest. Perhaps honorific and sepulchral inscriptions make up three-fourths of the entire number. Occasionally the dreary phraseology of an *ἐπίμνησεν* document is relieved by a touch of individuality. Thus in iii. 240, the Sedaseis state in a formal decree: *συνεδόμεθα τῷ(ι) γαμικῷ(ι) ἑορτῇ(ι)* of a son of a local worthy. But it is rarely that we leave the dead-level of the monotonous formalism so common in the inscriptions after Christ. Perhaps the most notable document of the entire collection is iii. 558, a Roman inscription dealing with the *ciuitas* of Tymandos, communicated by Dr. Sterrett to Mommsen, published by the latter in *Hermes*, xxii. 321, and incorporated in the last edition of Bruns' *Fontes*. The oracular inscriptions (ii. 56-58; iii. 339-342; iv. 437) claim the next place of interest, perhaps because recourse to such aids for discovering the future have not disappeared from among the Greeks of to-day. ii. 36, iii. 181, 473 show the part played by the Roman merchants in the organization of the cities of the East, traces of whose influence Sallust has recorded in his *Jugurtha*. iii. 410 affords a proof of the displacement of the cult of the Olympians by that of the emperors; iii. 438 is a philosophical poem on *ἐλευθερία*.

The inscriptions are all of late date. Unfortunately not a single document antedates our era. The earliest is placed about the middle of the first century, A.D., the latest date from the eleventh century.

The value of the discoveries of Dr. Sterrett may best be shown in the confined limits of this notice by a summary of some of the additions to our knowledge from the points of view of geography, religion and manners, and language.

I. *Geography*.—The site of the following cities has been determined: Tauium, ii. p. 310, which up to this time has been located at no less than six different places, Dr. Sterrett places definitely at Büyük Nefezkieui; Siricae, ii. p. 262, where it is shown into what confusion the Antonine Itinerary

of the Antitauran region has fallen; Nora, ii. p. 232; Delendis, ii. p. 301. Perhaps Pappa is to be placed at Tcharük Serai (ii. p. 177), which is divided into seven quarters, doubtless ancient *uici*. In Yalawadj (Antiochia Pisidiæ) there were twelve such quarters. Schönborn's account of the topography of the region near Cremna is corrected, iii. p. 318, Tchihatcheff's, ii. p. 239. Furthermore in vol. iii. the following cities: Lystra, no. 242; Isaura Noua, 257, the story of the siege and conquest of which by Serulius has come to light in the recently discovered Sallust fragment (see Hauler's *Neue Bruchstücke zu Sallust's Historien*); Arassus, no. 324, Timbrias, p. 280, Artanada, no. 74, Sedasos, p. 141, Minassos, p. 332. Derbe, iii. p. 22, is represented by the ruins of Bosola and Losta; Astra, a mountain town (iii. p. 47), where there is a temple to Zeus Astrenos, is regarded as giving the correct reading for the Σάστρα of Ptolemy V. 4; though we have Σόστρα and Sauatra in other writers. A side light thrown upon the name Balaklava is interesting. Kiepert suggests that the name of the village, which sounded to Dr. Sterrett as Balüklagho, is in reality Balüklava (*fish-pond*); and if this is so, the laureate's spelling is not correct.

Three excellent maps (scale 1:600,000) prepared by Kiepert from Dr. Sterrett's field notes accompany the volumes. Routes pursued by other travellers are clearly indicated. The Latin spelling has crept in in *subterraneus* on the large map.

II. *Religion and Manners*. Interesting information as to the favourite Hellenic deities in the sections of Asia Minor visited by Dr. Sterrett may be gleaned from the inscriptions. Zeus has the following titles: Σανάσιος, Μέγιωτος, Ἐπικάρπιος, Ἀστρογνός, Λαράσιος, Σώζων, iii. 344; Ἐρμῆς Τετραγώνειτος, and Καθηγεμών by an easy correction of Dr. Sterrett's reading ii. 91; Ἀθηνᾶ Νεκροφόρος a deity of Pergamum, iii. 532 (cf. Νεκροφόρος θεά ii. 263); Ares (Θούριος iii. 341<sub>15</sub>), Demeter, Dionysus, Poseidon (Ἐπήκοος iii. 80), Plouton, Dioscuri (Σαμοθράκων ἐπιφανείς θεοί iii. 277), Νεμέσις ii. 246, Εὐφροσύνη iii. 341<sub>25</sub>, Cybele (Μητρί Ὀρείαι iii. 400, cf. iii. 342<sub>11</sub>), Themis iii. 416, 472 and frequently, Εὐβορία, referred to iii. 317, Sarapis iii. 57, 421; Helios in conjunction with Selene protects the grave from desecration, iii. 31. The inscriptions fully attest the great rôle played in Asia Minor by Men (πάτριος θεός ii. 135, Μεσάνβριος ii. 61, Τολυαίων ii. 61, Καταχθόνιος ii. 211, iii. 284, φροσφόρος iii. 342, 6). No example of Men Tyrannos, whose worship was introduced

into Attica in the imperial period, seems to occur. Cf. Wadd.—Le Bas, *Inscr. d'Asie Min.* iii. p. 214. With the cult of the emperors is associated that of other gods such as Aphrodite and Zeus Serapis.

Curses are imprecated upon any one diverting a tomb to another use than that designed for it by its builder. In iii. 604 we read: ἔσται αὐτῷ(ι) πρὸς τὸν θεόν, μήτε [οὐ]ρανὸς τὴν ψυχὴν αὐτο[ῦ] παραδ[έ]ξ[η]ται, in iii. 514, by a certain conjecture of Dr. Sterrett, [ὅστις β]λαβερὰν χίρα π[ροσά]ξει | [ὀρφανὰ τέκνα] ἔξ<ξ>ῶ, χῆρον βίον, οἶκον ἔριμον. Cf. also iii. 251, 284, 353, ii. 28-31, 138, 144. Marriage of brother and sister appears to survive in iii. 11. *θυγατὴρ πόλεως* and other inscriptions show that women are the recipients of civic honours. The title *νῖος πόλεως*, often found in inscriptions of Asia Minor, is not infrequent here (iii. 417) &c., and recalls Apuleius: *speciosus adolescens, quem filium publicum omnis sibi ciuitas cooptauit*. Waddington's view that the *νῖος πόλεως* was a poor child brought up at the expense of the state is, I believe, generally abandoned at present. The method of reckoning descent *μητρόθεν* is not attested without peradventure, ii. 21. A *ξόανον* is mentioned iii. 422. That *ξόανα* still formed part of religious ceremony in the imperial period we know from an inscription of Cyzicus. Pausanias tells us that in his time the *ξόανα* caused the ridicule of the sceptics and excited the reverence of the faithful.

III. *Language*. Traces of dialect in the sounds and inflections of the prose inscriptions are not noticeable. In iii. 438, a poem by a disciple of Ἐπίκτατος (*sic*), we find that the Aeolic *κέν*, ἔλλαχεν, ὀκνημι, λέγην form part of the poet's apparatus. *τίν* occurs in the course of some verses above the average, iii. 439. The only instance of a deflection from the Attic norm is τᾶ(ι) *θρετᾶ(ι)*, ii. 206A, in case this be the correct reading. The Pisidian genitive in *-ιος* in proper names need not I think be referred to the influence of Ionic, though the instances in Carian make for this view. A recent examination of all the Ionic inscriptions published by Bechtel shows that *-ιος* was displaced only after a stubborn resistance. It is retained oftentimes when *-εω* and *-κλεις* have given way. *-η* and *-ηι* (dat.) held their ground sporadically till the Roman period. The Lycaonian proper names, iii. 22 &c., and the long list of Pisidian ethnics, iii. p. 271, offer abundant material for the study of the speech of Lycaonia and Pisidia from this point of view. It is uncertain whether



the Pisidians have a monopoly of such syntax as: *εἰ τις τὸ μνημεῖον ἀδικήσαι θεῶν Πισιδῶν κεχωλωμένων τύχοιτον*, ii. 29 (cf. ii. 28, 30); so far there are no dialect parallels. A noteworthy feature is the presence of indeclinable proper names (Οὔσου, ii. 156, Βάκου, iii. 100, Κρῶ, iii. 152, and many others). There is no end of case twisting and other *horrenda*, such as *σύν* with gen., ii. 207, iii. 292. ii. 174, 175 are Phrygian; cf. Bezz. *Beitr.* xiv. 50.

Itacism is of course rampant. *πολείτην* we find iii. 413, *ἡμῖν* iii. 240, forms which obtained an unenviable notoriety and which must be a nightmare to Gustav Meyer, if a man is haunted by the sins of a first edition of his book. Evidence of later Greek pronunciation is afforded by *εἰδία*, *ἡδία*, *γυνεκί*, *κατακίτε*, *κέ κή*, *κατακίμει*, *ἀνέστεσεν*, *Σωκράτη* (dat.) iii. 297, *ὅς ἂν θελήσι*, *κεχωλωμένων*, *ἀπέδοκεν*, *γούσιν*. In some localities the old sounds do not yield to Dionysius' τὸ ἔσχατον. Ἐρακλείδης we find iii. 151, and *γυνηκός* iii. 85, *αἰανῶ*(ι) iii. 93 (Artanada). *ν* for *οι* I have met with in *ἐπύησεν* iii. 363, 505, *ἵκον* iii. 395, *ῖ* iii. 597, *πραγματευόμενν* ii. 36. *εον* = *εν* in *κατεσκευάσαν* iii. 279. Intervocalic *ν* is expelled in *ἐατῶ*(ι) iii. 251, *ἐατοῖς* iii. 602, *αὐτῆς* appears under the guise of *ἀτῆς* iii. 235, *εὐλαβέστατος* under that of *ἐβλαβ*. Prosthetic *ι* before two consonants is not infrequent. The examples given ii. 59, to which add *ισφαγέντι* ii. 156, which has not been recognised by Dr. Sterrett, though clearly given on the stone, will swell the list drawn up by Mr. Bourne in his defence of the old-time etymology of *Istamboul*, *A.J.P.* viii. 78; cf. also Ἰρμούλις iii. 39 and Μούλις iii. 22. Interchange of *θ* and *τ*, *χ* and *κ* is frequent (*Μενιστεύς*, *ἔνοκος ὄκλος*, *γυναιχί*). In iii. 621 *κηποτάφω*(ι) should not have been altered to *κηποτάφω*. *δ* for *τ* occurs but once, *δῆ*(ι) ii. 200. The general avoidance of sentence *sandhi* is very noteworthy. The foreign names offer many instances of the reduction of double consonants, especially *μμ* and *νν*. Such forms as *πατέραν*, *γυναικων* are rare but find analogies in Wagner's *Quaestiones de epigram. ex lapidibus collectis*. The latter form ought scarcely to have been written with the *ν* between <>. *ἀναπαύσεος* iii. 3 stands for *-εως*; cf. *Σεράπεος* iii. 57, a rare form of the genitive of the latter word; *χάρητος* and *χάρηδος* appear in close conjunction (ii. 38, 39).

Dr. Sterrett's procedure in not showing in his minuscule text whether *iota adscr.* is on the stone or not, I regard as unfortunate, since scholars generally are careful now-a-days in this regard. Thus *ἀδελφῶι* would be

correct for iii. 337, but in iii. 492 *ἀδελφῶι*(ι) should have been written. This impatience of details is not without its parallels in other portions of Dr. Sterrett's work, and contrasts strangely with his heroic efforts to reach apparently inaccessible inscriptions (cf. ii. 352). The following are interesting forms, *ἦτω* ii. 31, *γενόμενος* ii. 25, *ιεράσεν* ii. 60, *ἀπηγιοχότα* iii. 174, *ὁ(ῆ)...* καὶ, in such expressions as *Εὐφροσύνη ἡ καὶ Βαβείς...*, is of frequent occurrence (iii. 22, 160, 336, 364, 417, 480, 528, 612, 623, 637). The phrase has been commented on, *Classical Review*, ii. 262. *μίγα*, known to us from the Anthology, appears ii. 18A.

In his editorial capacity Dr. Sterrett evinces no little fertility of resource in his restoration of fragmentary or palimpsest inscriptions. His command over proper names, which play only too great a part in the documents he has discovered, yields oftentimes surprising results. The number of unfortunate restorations is on the whole small. It is therefore greatly to be lamented that a work which is the result of so much toil and so considerable an amount of critical ingenuity should be disfigured by one great defect and by more than the 'irreducible minimum' of petty errors. The great defect is the inability of the editor to recognize the existence of metre. In vol. ii. there are no less than seven metrical inscriptions out of a total of about twenty, where our editor can see no metre whatsoever. In 143 the ending *μνημοσύνης ἔνεκεν* is guide enough, in 148, 149 we have fragments of distichs, 182 is certainly metrical, and lines 4 and 5 of 184 recall the *οὐκ ἦμην, γενόμεν' ἦμην, οὐκ εἰμί* given in Reinach's translation of Newton's papers, *Traité*, p. 169. Nos. 235, 236 show metrical bits (*ὄφρα, ἔργουσι*). The last two together with many others were furnished by Dr. Diamantides, whose copies (ii. 191, 195) do not awaken confidence. ii. 298 has metrical colouring, but is as indifferent as iii. 29. Touches of metre seem to occur where the rest of the inscription is hopelessly prosaic.

In permitting his minuscule text to be only too frequently an unfaithful reproduction of his copy, Dr. Sterrett falls below the standard set, for example, by the editors of the *Sammlung der griechischen Dialekt-Inschriften*. We do not desire to be accused of petty fault-finding, yet it seems to us necessary to insist upon greater accuracy than our editor displays. Without reproducing here the long list of deflections from the facsimiles and incorrect accents which we have jotted down, it is sufficient to say

that Dr. Sterrett's text will bear looking after. In vol. ii. between Nos. 10 and 19 there are no less than seven, between 36 and 50, five inscriptions with minor mistakes. In iii. 92  $\sigma\tau\eta\lambda < \lambda > \eta\eta$  a well-known form does not need the  $< >$ ; cf. ii. 18A, where [ $\sigma\tau\eta\lambda$ ]  $\lambda\eta\varsigma$  should be read. In iii. 106 we have  $\sigma\tau\eta\lambda\eta\eta$ , but  $\pi\alpha\rho\alpha\kappa\omicron\iota\tau[\eta\iota]$  must give place to  $\pi\alpha\rho\alpha\kappa\omicron\iota\tau[\eta]$ ;  $\beta\alpha\chi\chi\upsilon\lambda\omicron\nu$  iii. 406 is correct (cf. Curtius' *Stud.* i. B. p. 89). These and similar slips give the impression that Dr. Sterrett's MSS. have not passed before the eye of another epigraphist. The Committee of Publication are however to be absolved from any complicity in the matter, as they state that Dr. Sterrett is solely responsible for the substance and the form of all that appears under his name. I can find no justification for the ever-present tendency to correct the phonology of late documents into conformity with the best Attic.

Of comment upon the inscriptions there are but sporadic traces, and these, when of any value, deal with the citation of the pertinent 'literature.' We can only echo the words of a writer in this *Review* in his notice of Ellis' *Avianus* upon the necessity of indices. It seems incredible that, with the example of Roehl and of Dittenberger before him, Dr. Sterrett should not have added a few hours' labour to the many that he has so nobly devoted to the cause of epigraphy and thus not have suffered a thousand inscriptions to appear without that aid to their illustration which renders Dittenberger's *Sylloge* so invaluable.

The following list of words and forms not noted in Liddell and Scott, which I have jotted down, may atone in part for the absence of one of the indices.

$\acute{\alpha}\gamma\gamma\alpha\rho\acute{\iota}\alpha$ , iii. 1, *postal service*. Cf.  $\acute{\alpha}\gamma\gamma\alpha\rho\omicron\varsigma$  and angarius; a Persian word.

$\acute{\alpha}\nu\alpha\phi\alpha\rho\acute{\epsilon}\tau\omega\varsigma$ , iii. 518. The adj. in Menand. and Dion. Hal.

$\acute{\alpha}\rho\mu\acute{\alpha}\mu\epsilon\nu[\tau\omicron\nu]$ , iii. 1, *arsenal*. Perhaps  $\acute{\alpha}\rho\mu\alpha\mu\epsilon\nu\tau\acute{\alpha}\rho\iota\omicron\nu$ .

$\acute{\epsilon}\rho\mu\alpha\iota\omicron\nu$ , iii. 501, 585, an offering of a husband to his wife. Dr. Sterrett suggests that  $\acute{\epsilon}\rho\mu\alpha\iota\omicron\nu$  here has the force  $\acute{\epsilon}\rho\mu\alpha\acute{\varsigma}$  or of  $\acute{\epsilon}\rho\mu\epsilon\iota\omicron\nu$ . I would regard it as =  $\acute{\epsilon}\rho\mu\alpha$  (*Antig.* 849).

$\epsilon\upsilon\beta\omicron\sigma\iota\acute{\alpha}\rho\chi\eta\varsigma$ , iii. 317, 339. L. S. give  $\epsilon\upsilon\pi\omicron\sigma\iota\acute{\alpha}\rho\chi\eta\varsigma$  from C.I.G. 3385<sub>3</sub>.  $\epsilon\upsilon\beta\omicron\sigma\iota\acute{\alpha}$  and  $\epsilon\upsilon\beta\omicron\sigma\iota\alpha$  are names of a goddess in Asia Minor.

$\epsilon\upsilon\sigma\omicron\phi\omicron\varsigma$ , iii. 175.

$\eta\mu\omega\sigma\omicron\varsigma$ , iii. 335A.  $\eta\mu\omega$  for  $\eta\mu$  comes to light in Attica early in the fourth century, and has spread over a wide extent of terri-

tory (Thessaly, Megara, Delos, Thasos, Teos, Halicarnassus—Bechtel, No. 241).

$\theta\epsilon\lambda\acute{\iota}\omega\varsigma$ , ii. 60, for  $\ast\theta\epsilon\lambda\acute{\epsilon}\omega\varsigma$ .

$\kappa\eta\pi\acute{\omicron}\sigma\tau\alpha\phi\omicron\varsigma$ , iii. 621. L. S. give the diminutive.  $\tau\alpha\pi\omega(\iota)$  is written in the inscription.

$\lambda\upsilon\gamma\omicron\sigma\tau\rho\acute{\omicron}\phi\omicron\varsigma$  for  $-\sigma\tau\rho\acute{\omicron}\phi\omicron\varsigma$ , ii. 49<sub>10</sub>, *with-twister*.

$\mu\alpha\rho\tau\upsilon\rho\acute{\iota}\alpha$ , iii. 74, see Hicks, *Class. Rev.* i. 46.

$\omicron\iota\kappa\omicron\nu\acute{\omicron}\mu\omicron\sigma\sigma\alpha$ , iii. 345 =  $\eta$   $\omicron\iota\kappa\omicron\nu\acute{\omicron}\mu\omicron\varsigma$ ; cf.  $\iota\acute{\epsilon}\rho\mu\omicron\sigma\sigma\alpha$ , iii. 17.

$\acute{\omicron}\rho\theta\omicron\pi\alpha\iota\acute{\alpha}$ , iii. 275, in a pancratiast's code ( $\tau\omicron\upsilon\delta\varsigma$   $\pi\alpha\nu\kappa\rho\alpha\tau\iota\alpha\sigma\tau\acute{\iota}\varsigma$   $\epsilon\iota\delta\acute{\epsilon}\nu\alpha\iota$   $\mu\eta\tau\epsilon$   $\acute{\alpha}\phi\eta(\iota)$   $\epsilon\iota\varsigma$   $\tau\omicron$   $\pi\acute{\alpha}\sigma\sigma\epsilon\iota\nu$   $\chi\rho\acute{\alpha}\sigma\theta\alpha\iota$   $\mu\eta\tau\epsilon$   $\pi\alpha\lambda\alpha\iota\sigma\mu\alpha\tau\iota$   $\acute{\alpha}\lambda\lambda\grave{\alpha}$   $\acute{\omicron}\rho\theta\omicron\pi\alpha\iota\acute{\alpha}(\iota)$   $\acute{\alpha}\gamma\omega\nu\acute{\iota}\epsilon\sigma\theta\alpha\iota$ ), a straight blow from the shoulder.

$\acute{\omicron}\rho\phi\acute{\iota}\lambda\alpha\acute{\varsigma}$ , ii. 65, 165, probably the god Men in his capacity as protector of boundaries.

$\pi\rho\epsilon\beta\acute{\upsilon}\sigma\tau\epsilon\rho\omicron\varsigma$ , ii. 333, probably an engraver's error. The regular form occurs ii. 89.

$\pi\rho\acute{\omicron}\acute{\alpha}\gamma\omega\nu$ , an official in a Christian inscription, ii. 89; also ii. 41A<sub>9</sub>, 43<sub>14</sub>.

$\pi\rho\omicron\beta\omega\mu\epsilon\delta\iota$  is conjectured iii. 468.

$\sigma\iota\tau\omega\nu\epsilon\iota\kappa\acute{\omicron}\varsigma$  (=  $\iota\kappa\acute{\omicron}\varsigma$ ), iii. 612, of  $\chi\rho\acute{\eta}\mu\alpha\tau\alpha$ .

$\sigma\upsilon\nu\iota\sigma\phi\acute{\omicron}\rho\omicron\varsigma$ , iii. 362 =  $\sigma\upsilon\nu\epsilon\iota\omega$ ?

$\sigma\acute{\upsilon}\sigma\tau\rho\omicron\sigma\iota\varsigma$ , iii. 409.

$\tau\epsilon\tau\rho\alpha\gamma\omega\acute{\nu}\epsilon\iota\tau\omicron\varsigma$  of Hermes, iii. 342<sub>31</sub>.

$\tau\rho\iota\beta\omicron\nu\omicron\varsigma$ , iii. 212.

$\tau\rho\iota\sigma\tau\omicron\omicron\nu$ , iii. 4, of a stoa.

$\upsilon\pi\omicron\pi\rho\acute{\omicron}\gamma\omega\nu$ , an official in a Christian inscription, iii. 465.

$\acute{\epsilon}\nu\alpha\rho\acute{\epsilon}\tau\omega\varsigma$ , iii. 174,  $\acute{\epsilon}\nu\delta\alpha\psi\iota\lambda\epsilon\nu\sigma\acute{\alpha}\mu\epsilon\nu\omicron\nu$ , iii. 240,  $\sigma\upsilon\gamma\gamma\epsilon\nu\acute{\epsilon}\nu\varsigma$ , iii. 15 are rare words. For  $\pi\alpha\rho\alpha\mu\omicron\nu\acute{\alpha}\rho\iota\omicron\varsigma$ ,  $\mu\alpha\epsilon\iota\sigma\tau\omega\pi$ , iii. 292, see Sophocles' *Glossary of Later and Byzantine Greek*.

HERBERT WEIR SMYTH.

*Bryn Mawr.*

I add a word to Mr. Weir Smyth, whose remarks and criticisms seem to me to be very just. (1) Accusatives like  $\pi\alpha\tau\acute{\epsilon}\rho\alpha\nu$  are far from rare in these late inscriptions; they are formations by analogy like the modern Greek declension, and similarly almost all the so-called dialectic forms which he or Mr. Sterrett quotes are due to pure ignorance on the part of uneducated Lycaonians and Pisidians imperfectly acquainted with Greek;  $\tau\acute{\alpha}$   $\theta\rho\epsilon\pi\tau\acute{\alpha}$  is a false interpretation, and should be written  $\tau\acute{\alpha}$   $\theta\rho\epsilon\pi\tau\acute{\alpha}$ . Cases like  $\sigma\acute{\iota}\nu$  with the genitive are to be explained through the utter confusion of the genitive and dative cases, which began as early as the third century and is almost complete in the fourth century in the popular Greek (if Greek it can be called) of the Anatolian plateau. All spoken Greek on the plateau is derived from the koine in late times, and has no real trace of living dialectic variety.

(2) I differ from him about III, 106. In my copy the restoration of the last line noted is [τ]ὴν στήλην ἐπέθηκε τὰ ξυστὰ δὲ ἡ παράκοιτις. Either the copy or the engraving (most probably the latter) is bad. 184 contains almost the exact phrase of an inscription of Brouzos (*Bull. Corr. Hell.*, 1882), οὐκ ἤμην ἐγενόμην· οὐκ εἰμί· οὐ μέλει μοι ὑγίαινε παροδῆτα. I prefer τετραγωνεῖτης for his repeated τετραγωνεῖτος.

Mr. Sterrett only repeats Hamilton's identification of Nora: neither of them give any reasons, and none can be given. He also merely quotes Prof. Kiepert's remark about Delendis: he must surely have misunderstood, as no such name is known. Ariassos is in a totally different country. It is utterly unjustifiable to correct Ptolemy's Σαύατρα to Ἄστρα; the reason is given by Mr. Smyth. While he quotes these and some other almost equally doubtful identifications, he omits Mr. Sterrett's best, viz. Lauzada, Lalasois, and Domitiopolis (incorrectly given as Domitianopolis) in Isauria: that of Neronopolis is wrong, as no such city existed and the site is Eirenopolis.

W. M. R.

#### MYCENAEAN TOMBS IN CARPATHOS.

A DEALER in Athens recently told me that some very fine fragments of terra-cotta figures had been brought to him by a Carpathian mason, who assured him that they came from Carpathos and that any number were to be found on the same site. I recently visited Carpathos with the view of making inquiries, but I could hear nothing of any discovery of the kind, and I conclude that the fragments in question (which I did not see) came from some site in Greece, and that the mason's statement was meant to mislead.

There are in Carpathos at least two Mycenaean necropoleis. Some vases which were shown to me were found near Pegadia, the ancient Poseidion. The bulls-head and other vases now in the British Museum come from a place called Pilai. It is not near any of the three ancient towns, but about half way between the village of Olympos and Vourgounda (Brykous), at the head of a valley which descends to the sea on the E. I could not hear of any ancient remains in the neighbourhood. Not far away is a spring known to the shepherds as the spring of Apollo. Two tombs were discovered; the vases in one were all broken to bits by the women who found them. Numbers of fragments are still lying about. Together with ordinary ware of the third style are portions of some very large and thick vessels made of very coarse clay, full of large black grains which have reddened with the clay where it has been well burnt. Two fragments of necks which I picked up must have belonged to vases, the diameter of which at the mouth was about 10 in. They are decorated with parallel lines, triangles, and spirals.

W. R. PATON.

#### IASOS.

THE destruction of the wall at Iasos continues, and some new inscriptions have come to light. I was not

able to see the marbles. The following is from a copy made by Mr. Kaiserlis of Boudroum. The forms of the α, σ, ω, seem to be Α, Σ, Ω. The iota subscript is omitted throughout.

Τίτος Φλάβιος Δ(η)μ(η)τρίου υἱὸς Κυρεῖνα Μητρόβιος  
νικήσας καὶ τὴν ἐξ Ἀργεῶν Ἀσπίδα καὶ Ὀλύμπια τὰ ἐν  
Ἐφέσῳ  
καὶ Κοινὰ Ἀσίας ἐν Ἐφέσῳ δις, ἐν Περγάμῳ Κοινὰ  
Ἀσίας τρίς,  
ἐν Ζυμύρῃ δις, ἐν Σάρδεσι Κοινὰ Ἀσίας δις, ἐν Μειλήτῳ  
[δις,  
5 ἐν Ἀθήναις Ἐλευσεῖναι καὶ Παναθήναια, ἐν Λακεδαίμο-  
νι Καισάρηα, ἐν Ῥόδῳ δις, νικήσας δὲ καὶ ἄλλους  
ἀγῶ-  
νας πενταετηρικοῦς καὶ τριετηρικοῦς ἑκατὸν εἰκοσι,  
Ἡρακλεῖ Πρ[ο]φ[ι]λακί τῆς πόλεως

In l. 1 the transcript gives ΔΙΜΙΤΡΙΟΥ, probably, as Mr. Hicks suggests, the transcriber's error for ΔΗΜΙΤΡΙΟΥ. In the last line Mr. Kaiserlis read ΠΡΦΛΑΚΙ. Προφύλαξ, if right, must refer to the situation of the shrine of Herakles outside the walls, or at the gate, and will thus be nearly equivalent to προφύλακος. Mr. Hicks points out that Titus Fl. Demetri Fil. Quir. Metrobius is already known from a similar inscription, *C.I.G.* 2682 = Lebas-Waddington, 300.

W. R. PATON.

#### PISYE IN CARIA.

The following inscription from Tristoma in Carpathos has been recently discussed by Schumacher, *Rhein. Mus.* 1887, p. 635. My copy differs slightly from that of Mr. Beaudouin (*Bull. Hell.* viii. p. 356). The inscription is complete at the top. The marble is in bad condition.

ΙΚΑΓΟΡΑΣΠΑΜ  
ΘΥΘΕΣΙΑΝΔΕ  
ΟΡΑΤΑΤΙ ΣΑΣΕΙ  
ἘΠΟΛΕΜΟΝΕΚΠΑ  
ΡΑΚΙΣΚΑΙΤΑΝΤ  
ΛΙΤΑ ΡΟΥΡΙΑΑΙ  
ΑΝΤΑΔΙΑΦΥΛΑΞΑΣΤΕ  
ΚΑΙΑΝΑΚΤΗΣΑΜΕΝΟΣΤΑΙ  
ΠΙΣΥΗΤΗΧΩΡΑΝΚΑΙΤΑΙ  
ΥΜΙΑΝΚΑΙΤΑΝΚΥ/ΛΑΝΔΙΑ  
ΙΤΑΕΝΑΥΤΑΙΣΦΡΟΥΡΙΑ  
ΤΕΙΔΑΝΙΠΟΡΘΜΙΩΙ

- 1 Ν]ικαγόρας Παμ[φίλου  
κα]θ' ὁθεσίαν δὲ . . . . .  
στ]ρατα[γ]ήσας ἐ[π]ὶ Καρίαν?  
κα]τὰ πόλεμον ἐκ πα . . . . .
- 5 τετ]ράκις καὶ τὰν Τ[αρμιανὰν  
κ]αὶ τὰ φρούρια ἀ[ν]έκρεα  
π]άντα διαφυλάξας τ[ε]τ[ρ]άκις  
καὶ ἀνακτησάμενος τὰ[ν]  
Πισυήτην χώραν καὶ τὰ[ν]
- 10 Ἰδ]υμῖαν καὶ τὰν Κυλλανδίαν  
κα]τὰ τὰς αὐταῖς φρούρια  
Πο]τειδανίαν Πορθμῖαν.

In l. 3 I cannot read στραταγῆσας; both on the stone and on the impression I seem to make out an O

at the beginning and the 6th letter appears to be T or I. Between this and the next Σ I only see one upright stroke, but there is room for more than I. It seems however to be almost certain that *στρατηγός* is right. Schumacher had suggested *Ἰδουλαν* in l. 10 and *Ταμμανάν* in l. 5. I think there is no doubt that *Ἰδουλαν* at least is right. There is no room for more than two or at most three letters before YMIAN. Idyma is the modern Giova, the Tarmiani were in the neighbourhood of Mughla. If we leave Mughla by the high road leading to Mylasa, and after following this road for two or three miles turn to the left, and cross a low range of hills, we reach the upland plain in which lies the large village of Pist. Near the road as we descend the hill are some ruins. Pist is undoubtedly the ancient Pisyæ, which has retained its name. I could not hear of any inscriptions there, but I only spent a few hours in the village. The identification of Pisyæ strengthens the probability of the restorations *Ταμμανάν* and *Ἰδουλαν* in our inscription. Kyllandos must be in the same neighbourhood. As these places were not in the Peræa but near the Ceramic gulf, I have restored in l. 3 *ἐν τῷ Κιλλάνδῳ* instead of *ἐν τῷ Πέρῳ*, but in this I am possibly wrong. *στρατηγός ἐν τῷ Πέρῳ* was the official title of the Rhodian commander in Asia, and Rhodian possessions beyond the limits of the Peræa proper were probably included in his command. In l. 5. *τερπνός* is doubtful. I am not sure of the K which Beaudouin reads E.

W. R. PATON.

*Athenische Mittheilungen*, 1888: parts 3 and 4. Athens.

1. Ramsay: Laodiceia Combusta and Sinethandos: 141 inscriptions from Ladik, Serai, and Khadyr Khan, extending from the 2nd to 5th century A.D. 2. Dümmler: notes on the earliest art handiwork upon Greek soil: (i) the tombs at Halicarnassos: the race to which the Necropoleis in Caria belonged treated their graves as shrines of the family, and so of the race: they were accustomed to burn their dead, and this custom was carried on even after they took to a form of grave which properly was intended for burial without burning. He compares these graves with the Greek cupola tomb, showing that the iron weapons, fibulae, and pottery are related partly to the Rhodian, partly to Mykenæan ware: (ii) the Cypriot-Geometric style: this style was older than the Dipylon style, but started from the same Mykenæan basis: (iii) on the necropolis of Dipylon and the style of the Dipylon vases. The earliest Greek inhabitants of Athens buried their dead on both sides of the street; in course of time their custom changed from that of burning to that of inhumation; the large vases of this class are from graves with inhumation and therefore later. The burial of iron weapons in these tombs points to a high antiquity for iron in Greece. 'The superior quality of their armour must have helped the hardy hordes who broke in from Epirus to a speedy victory over the effete races of Mykenæan culture: but they were not yet for a long time able to wrest from them the control of the sea, until they had won their settlements on the strongly fortified hills. Of this period of battle for the mastery we have a picture in the "Warrior" vases: and in certain of them there is undoubtedly Egyptian influence: twelve cuts. 3. Lolling: inscription from Kyzikos, giving a list of prytaneis: proving that in imperial times there were at least eight *φύλας* in Kyzikos: and, by comparison with Miletos and her colonies, giving materials for the construction of the Kyzikene year. 4. Wolters: the gravestone of Antipatros of Askalon: the relief is here given (in wood-

cut) for the first time: it was supposed that it represented the dead person on a couch: a lion seizing the body: a youth protecting it: and a ship in the background. It is clear however that the 'ship' and youth are one fantastic whole, a 'Mischwesen,' half man, half ship. It seems to show that a solemn burial is indispensable to rescue from the vengeance of the lion (i.e. the god of death): Antipatros' friends have rescued him by providing him with a grave. The ship-man may refer to some special mythical representation of the Phoenicians: cut. 5. Treu: the dedication of the Leonidaion (S.W. building) at Olympia: restores *Ἀλεωνίδης* *Δεῶν* *ἱερὸν ἐποίησε καὶ ἀνέθηκε Διδ. Ὀλυμπία*. Possibly this inscription was in Roman times smeared over with plaster: Pausanias saw nothing of it, and called the Leonides erroneously an *Ἡλείος*: cut. 6. Dörpfeld: the Altis wall at Olympia: from the identification of the site of the Leonidaion, he concludes that in Roman times this wall was altered in the S. portion: apparently the builder of the Roman door to the Altis misplaced the route of the procession, erecting the S.E. door in the form of a triumphal arch; he entirely defaced the old sacred way to the Leonidaion and made the way from the S.E., from the Hippodrome, enter the Altis. Later, the Eleans again altered this arrangement, and directed the sacred way into the old route from the Leonidaion. Various evidence points to Nero as the originator of the arbitrary alterations. The question as to the Hippodameion remains doubtful: plate. 7. Milchhöfer: record of antiquities from Attika. 8. Brückner: the gravestone of Metrodoros of Chios, now in the Berlin Museum: in this square block was a row of sixteen sirens playing music, below, a battle of Lapiths and Centaurs, and a row of Nike. In front is only *Μητρόδωρος Θεογέτορος*: on the right and left sides scenes from the life of the deceased: the back is destroyed. He classifies it in the series of funeral monuments: the date is the time of Attalos I. of Pergamon: plate and two cuts. 9. Reich: the Thrasyllos monument. In B.C. 270 the son of Thrasyllos put on the building of his father an Attika: and the seated Dionysos Melpomene dates from the same year. Gives a stylistic analysis of the statue: later history of the monument: and a facsimile of the principal inscription, an early example of the letters with apices which came later into use: plate. 10. Graef: the sculptures of Olympia: proposes certain emendations in the restorations of Treu. 11. Lambros: Aeschylus *Pers.* 419 is additional proof that the *Χοιράδες* were small islands in the bay of Salamis, the modern *Κυράδες*. 12. Pappa Constantinou: two inscriptions from Tralles: (i) an agonistic victory (*δρόμος, εὐεξία, ἀνοντισία, τοξική*); (ii) close of an honorary decree (name lost) which was to be set up in the hieron of Zeus Larasios. 13. Winnefeld: the sanctuary of the Kabiri at Thebes (continued, pt. iii.). The vases may be divided into three groups, (i) Attic painted ware, only very few; (ii) Boeotian painted ware; (iii) black varnished ware. Half of the pottery is of local fabric, evidently made expressly for this particular shrine: thus one is inscribed *Σταυρὸς ἀνέθηκε Καβίρῳ*. The ornament consists of ivy, tamus cretica, vine and olive branches: and representations of the cult of the Kabiri: and in these, both men and heroes are always caricatured, both as regards the form of their bodies and also the whole composition. There were also found painted terracotta cones (*στροβίλας*). The black glazed ware is without interest: three plates, eighteen cuts. 14. Schliemann: two Attic sepulchral inscriptions. 15. Dörpfeld's current report on the recent discoveries in architecture; and 16. that of Wolters on the antiquities.

C. S.



## SUMMARIES OF PERIODICALS.

We have received a copy of the June number of the *Eagle*, a magazine supported by members of S. John's College, Cambridge, which has just completed its thirtieth year, and which certainly deserves its success if we may judge from the excellence of the present number. Among the notices of recently deceased members of the College we find one of T. S. Evans signed J. E. B. M., another of F. A. Paley by T. Field, and a very remarkable paper on Dr. Kennedy at Shrewsbury by W. E. Heitland, which throws more light on Kennedy's extraordinary power as a teacher than anything we have seen elsewhere.

**Journal of Philology**, No. 35. vol. xviii. 1889.

A. E. Housman, emendations on Hor. *Serm.* I. 2, 77-82; 3, 38-42; 99-105; 117-124; 4, 100-103; 6, 100-104; 8, 33-36; II. 2, 123-125; 6, 28-31; *Epist.* I. 1, 53-60; 2, 27-33; 5, 8-11; II. 2, 87-90; *A. P.* 60-63; 101-104; 391-401; 431-437. J. Armytage Robinson, a classification of the MSS. of the *Philocalia* of Origen with a short account of the MSS. *Contra Celsum*. A. C. Clark, excerpts from the *Verrines* in Harl. 2682, which he proves to be the parent of the Erfurt MS. (E) and derived from a common ancestor with the Regius Parisiensis 7744 (P). J. H. Onions, *Adversaria Noniana* on Books I-III. A. Platt, notes on Homeric Scansion; on Spondee in the 4th foot in Homer; on the text of *Iliad* A 18, B 22, Γ 347, E 181, 183, 403, Z 285, H 436, 437, 453, Θ 94-97, 349, I 310, 538, K 373, A 110-112, 678; on the text of *Odyssey*, α 157, γ 120, 418, δ 244, κ 191, 425, μ 28, τ 209, 246, φ 142; on Plato and Geology, H. Nettleship, *Adversaria* on Cic. *de Orat.* I. 241; *Verr.* 2, 5, 119, 125; *Legg.* I. 17; Ps. Cæs. B. *Afr.* 48, 1; Hor. *A. P.* 245; Frontin, *Strut.* I. 5, 1; Tac. *Hist.* 2, 77; *Pervig. Ven.* J. P. Postgate on Catullus *Attis*.

**Rheinisches Museum**, xliii. 4, contains:—

R. Kekulé, *Euphorbus*. On the divergence between II. Bks. 16 and 17 in account of death of Patroclus.—J. Freudenthal, *Ueber die Lebenszeit des Neuplatonikers Proklus*. 'Died 484/5 at 75, therefore born 410. The horoscope in Marinus therefore faulty.'—C. Wotke and C. Hosius, *Persius-Excerpte*.—R. Foerster, *De Loxi Physiognomonica*. On the relation of L. to Pseud.-Arist. and Polemo.—E. Graf, *Nomos Orthios*. 'Difficulties caused by ambiguity of ὀρθιος, in metre "of like parts," in music "high-toned."—G. Oehmichen, *Kritisches und Exegetisches zu Vitruv.*—E. Oder, *Der Wiedehopf in der griechischen Sage*. On the birds of the Tereus-legend.—F. Buecheler, *Onkische Inschriften*. Two short inscrs. found at Capua.—A. Ludwick, *Zuden Homerischen Hymnen*.—C. Trierer, *Die Romulusage*. 'Naturalized from the Greek legend of Tyro: probably by Diocles of Peparethus.'—H. Rassow, *Zu Aristoteles*.—F. Rühl, *Die Zeit des Vopiscus*. 'The Aurelian must have been written later than 305, the *Probus*, about 322.'—Th. Kock, *Versverschiebungen bei Athenaeus*. *Ath.* 9, 379d., 9, 377f., 8, 101, 2.—*Nachschrift zu S.* 53-57 und S. 196 dieses Bandes.

**Miscellen:**—

O. Crusius, *Zu Theognis*.—W. Schmid, *Kritisches zu Thucydides* ii. 14, 4, παλαιών for καὶ ἁλλων, ii. 29, 3, lacuna after ἐχων, ii. 38, 1, ἱεροὺς δὲ καὶ for ἱδίας δὲ.—R. Hirzel, *Die Eupatriden*. Traces the founding of the clan to Orestes.—C. Weyman,

*Zum Fortleben Catulls*.—W. Ribbeck, *Zu der Phaedra des Seneca*. Finds references to Messalina and Silius.—H. J. Müller, *èque, bei Livius*. 'In 35, 32, 2 read *Menippumque*, in 2, 33, 7; 21, 39, 2; 41, 23, 6—èque must stand.—F. Becher, *Zu Quintilian Inst.* Or. xi. 1, 51, read *minimū* for *nintum*.—J. Werner, *Zu Priscians Perigesis*.—Register.

**The same**, xliv. 1, contains:—

F. Blass, *Demosthenische Studien* (continued). On the usage with respect to *ὄβρος*, *ὄβροσι*, &c. and the article.—L. Jeep, *Bemerkungen zu den Lateinischen Grammatikern*. Discusses the relation of the *Excerpta Cod. Bob.* to Dositheus and Charisius.—S. Sudhaus, *Zur Zeitbestimmung des Euthydem, des Gorgias und der Republik*. Dates them 387, 876 and 354 B.C. respectively, from their relation to Isocrates.—O. Rossbach, *Die handschr. Ueberlieferung der Periochae des Livius*. A collation of two MSS. (Heidelberg, cod. Pal. Lat. 894, Paris. cod. Lat. 7701) with conjectures.—E. Schwartz, *Quellenuntersuchungen zur griechischen Geschichte*, I. On the discrepancies between Xenophon and Lysias in respect to Theramenes—the Agoratos conspiracy.—A. Gercke, *Alexandrinische Studien*. *Der Streit mit Apollonios*. 'Both Theocritus and Callimachus wrote with a definite intention to satirize Ap.'s Epic poetry.'

**Miscellen:**—

C. Wachsmuth, *Zu den Akrostichen des Dionysios Periegetes*. 'Il. 112-129 give the author's name: Il. 109-111 do not belong to the acrostic.'—C. Wachsmuth, *Kykloboros und Kyklos*. 'κύκλοι (or γύροι) were the circular trenches round vines and olive trees.'—J. E. Kirchner, *Kleons Strategie Jahre 424/3*. Proof that Aristoph. *Clouds* 581 ff. refers to this year.—Th. Zielinski, *Das Wiesel als Braut*. A conjecture that one word for 'weasel' may have been *νύμφη* (mod. Gr. *νυμφίτσα*) and hence the legend.—F. Schöll, *Zur Chronologie von Ennius' Annalen*. Varro ap. Gell. xvii. 21, 42 must refer to the last book, as Cic. *pro Arch.* 9, 22 and Plaut. *Truc.* 929 prove that six books had been published before B.C. 284.'

**The same**, xliv. 2, :—

E. Schwartz, *Quellenuntersuchungen zur griechischen Geschichte* II. On the personal element in Xenophon's writings.—A. Ludwich, *Johannes von Gaza*. 'Flourished under Anastasius 491-518 A.D.'—J. Ilberg, *Ueber die Schriftstellerei des Klaudios Galenos* I. Biographical and chronological arrangement of works.—A. Gercke, *Alexandrinische Studien*. *Der Streit mit Apollonios* (continued). Ap.'s poetry criticised: chronology.—L. von Ulrich's *Pliniana*, Notes 1. on *praef.* 26-27; 2. on 34, 59.—H. Selzer, *Von Gutschmid's Diorthose der ägyptischen Königstiste des Eratosthenes*.—E. Klebs, *Das Consulatsjahr des Geschichteschreibers Tacitus*. Demonstrating against Asbach that A.D. 97 is the true date.—F. Schöll, *Zu Terenz' Adelphen*. 'I. 117 read *scortatur*, om. 118, 119. I. 199 read *Domo* m. i. 162f. omit *hanc—esse*: other conjectural omissions and interpolations.—P. Krumholz, *Wiederholungen bei Diodor*. 'These are intentional and not due to corruption.'—O. Immisch, *Ad Cypria carmen*. 'The *νῆκος* referred to in Hom. Od. ix. 73 ff. was narrated in the *Cypria*.'

**Miscellen:**—

M. Schanz, *Zu Sophokles*. Reads δῆν in O.R. 1267.—O. Ribbeck, *In Sachen der Theophrastischen Charaktere*.—H. Weber, *Der Tod des Phidias*. 'In Philochorus ap. schol. on Ar. Pax, 605 read *εἰκων* for 'ἡλεῖον.'—O. Crusius, *Die Kuris ἀποφωρία des*

*Oionomaïos*. 'Explain as "sayings from the Dog's own lips."'—W. H. Roscher, *Ueber Bedeutung und Ursprung der Wortform ὀϊονομαῖα auf den Tafeln von Herakleia*. 'ὀϊόν is Doric equivalent for Attic βουόν: the word therefore means "having taken root."'—G. Kaibel *De epigrammate Catalepton Verg. ii.*—'F. B.' *Zu Horaz Od. iv. 2.* On the name *Iulus*, and the writings attributed to him.—H. J. Müller, *Zu Seneca rhetor, Contr. 1, 1, 3* omits *non*, inserts *quæ te before quid desperandum*, *Ib. 10, 2, 1*, 'MSS. have et virtutes, prob. gloriam lost.'—H. D. Darbishire, *Zu Tacitus Annalen i. 32.* Reads *sexagenis*,—C. Wachsmuth, *Lateinische Hendekasyllaben in Athen*.

#### Berliner Philologische Wochenschrift.

Jan. 5. Bruns, *Fontes iuris Romani antiqui*, ed. 5. (Gradenwitz): 'Enlarged and improved; a real help to all students of Roman antiquities, but especially to students of Roman Law.'—Sterrett, *An Epigraphical Journey in Asia Minor* (in 1884), (Gurlitt): 'Author, a good traveller with keen eye for geographical relations, affords raw material rather than results: a large number of inscriptions here first published.'—12. R. C. Jebb, *Sophocles*, p. iii. *The Antigone* (Wecklein): 'Has the same excellences as the two previous volumes. Textual criticism shows judgment and true taste: editor shows great respect for documentary evidence, impartiality in estimating conjectures of other scholars, and cautious reserve in introducing his own, of which several are very good, others doubtful. The exegesis is, in the main, no less good, being only in a few cases open to objections.'—F. J. Snell, *Lysias, Epitaphios* (Stutzer). 'Text little more than a reproduction of Cobet's; monographs of Eichmann and others neglected. Notes show diligence and wide reading.'—19. Peiper, *D. Magni Ausonii Burdigalensis Opuscula* (Stowasser): 'Introduction of the MSS. well discussed, and documentary evidence well presented; but editor is over conservative, and mistrustful of conjectural emendation.'—L. von Sybel, *Weltgeschichte der Kunst bis zur Erbauung der Sophienkirche* (Brueckner): 'Has many merits, though the arrangement is in some respects peculiar.'—26. J. La Roche, *Materialien für einen Kommentar zur Odyssee* (P. Cauer): 'A series, in the main, of notes on recurrent words, &c.; often suggestive and seldom wrong.'—Collitz u. Bechtel: *Sammlung der griechischen Dialektschriften*, B. iii. H. 1: *Die Megarischen Inschriften* (Leitfeld): 'In spite of a few defects, is a valuable and meritorious work.'

Feb. 2. R. C. Jebb, *Homer: an Introduction to the Iliad and the Odyssey* (P. Cauer). 'Has interest both for the general student and for the specialist; comprises, in concise form, results of thorough work and exact acquaintance with material. Of the four chapters the first is remarkable for the comparisons adduced of modern ballad; the second gives a good account of the Homeric world, with a notice of Helbig's book; the third, on 'Homer in Antiquity,' contains much useful matter, though insufficient as regards the Alexandrine critics: ch. 4, on 'The Homeric Question,' exhibits sound method in analysis of the Epics, and clear presentation of the mode of their gradual growth. The book is rich in matter of mature thought.'—9. J. J. Hartmann, *Analecta Xenophontea* (E. Weissenborn): 'Instructive and interesting.'—B. T. Wheeler, *Analogy and the Scope of its application to Language* (H. Ziemer): 'A book to be commended to students: gives a classification of the various manifestations of Analogy.'—16. K. Sittl, *Mitteilungen über ein Iliashandschrift der römischen Nationalbibliothek* (A. Ludwich). 'An important contri-

bution to future criticism of text of the *Iliad*, of which the MS. contains the first quarter.'—Spyr. P. Lambros, *A Collation of the Athos Codex of the Shepherd of Hermes*, tr. and ed. J. A. Robinson (Hilgenfeld): 'Much thanks due to Lambros for his careful collation; some also to the English editor, though his judgment regarding the MSS. L.<sup>2-3</sup>, is over-confident and rash: the 2nd Appendix on 'Hermes in Arcadia,' is good.'—23. W. Rzach, *Homeri Iliadis carmina xiii-xxiv*. (Peppmüller): 'General plan, &c., the same as in vol. i.; the edition is, in essentials, similar to Nauck's; but has a text somewhat more Aristarchean, and which names—though not always quite accurately—the originator of each modern correction or improvement.'

March 2. W. Wecklein, *Des Euripides Alkestis* (Heiland): 'A revised edition of Bauer's edition for schools. The improvements are manifold.'—K. Köstlin, *Geschichte der Ethik*, B. i. pt. 1 (Lortzing). 'This first part goes as far as Plato inclusively. Author develops each system on basis of a thorough knowledge of the sources. An introductory chapter sets forth briefly the foundations of Ethical science. As regards Plato, K. agrees in the main with Zeller, but adds much that is valuable, especially touching the *Philebos* and *Politikos*, and the *Lances*.'—O. Bie, *Die Museen in die antiken Kunst* (Kroker). 'Of great merit; will be the basis of future study of the subject.'—Gröber, *Grundriss der romanischen Philologie* (Hagen). 'Includes contributions from a number of specialists. A book to be highly recommended.'—9. Kunst, *De Theocriti versus heroico* (Klotz). 'Good.'—Jacobsmuehlen, *Pseudo-Hephaestion de Metris*.—Grossman, *De doctrinae metricae reliquiis ab Eustathio servatis*.—Shusel, *De vi atque indole rhythmicorum quid veteres indicauerint* (Klotz).—16. Hultsch, *Polybii Historiae* (R. Wagner). 'The 1st vol. of a 2nd edition. Valuable in every way.'—Ussing, *T. Macci Plauti comediae*, v. iii. p. 12 (Seyffert).—'Contains the *Epidicus*, *Mostellaria*, and *Menachmi*. 'A good deal better than the previous volumes.'—23. R. Schoell, *Procli commentariorum in rempublicam Platonis partes ineditae*, *Anecdota varia*, Gr. et Lat. ed. Schoell et Studemund, vol. ii. (O. Seyffert). 'Good.'—Rossbach, *De Senecae philosophi librorum recensione et emendatione* (Gertz): continued in next number: 'Full of valuable and various matter.'—30. Maass, *Scholiaz graeca (Tornleiana) in Homeri Iliadem* (A. Ludwich): continued in two following numbers. 'Affords much new and needed material, but is altogether inadequate.'—Domburt, *Commodiani carmina*. 'Good.'

Apr. 6. Gitlbauer, *Cornelii Taciti ab excessu divi Augusti libri* (i.-vi.). (Eussner): 'Good, like his other books.'—13. A. Colbeck, *A Summer's Cruise in the Waters of Greece, Turkey and Russia* (H. P.). 'Contains nothing new; gives the chief facts and stories attaching to each spot visited or described.'—Steinthal, *Der Ursprung der Sprache*, 4. Aufl. (Ziemer). 'Differs from 3rd ed. by taking count of recent theory, especially of the work of Wundt, with whom author agrees in most points, though not as regards the function of the Will.'

#### Wochenschrift für Klassische Philologie.

Aug. 22. Dumont et Chaplain, *Les céramiques de la Grèce propre* (Heydemann). 'A lasting memorial of Dumont's importance and of Pottier's fidelity and gratitude.'—H. Usener, *Epicurea* (A. Döring). 'A magnificent piece of German erudition, German industry, German method, and German discernment! A work of absolutely permanent utility.'—G. Kalkoff, *De codicibus epitomes Harpocrationeae* (K. Boysen). 'Work careful and methodical, results not absolutely

certain.'—K. Pauli, *Das sogenannte Weihgedicht von Corfinium* (O. Gruppe). 'Shows thorough acquaintance with the subject, but results not satisfactory.'—A. Zingerle, *Livy I.* (E. Krah). 'Worthy of Z.'s other editions.'—Aug. 29. D. B. Murdoch, *A note on Indo-European phonology* (H. Ziemer). 'Contains nothing new, and its object is a mystery.'—O. Crusius, *Plutarchi de proverbii Alexandrinorum* (L. Cohn). 'The method is the correct one, and that which must be followed in reconstructing the rest of the corpus paroemiographorum.'—A. Dau, *De Martialis libellorum ratione temporibusque* (W. Gilbert). 'Distinguished by exhaustive examination of material, discovery of new points of view, and not a few safe results.'

Sept. 5. K. Wessely, *Ephesia Grammata* (C. Haebelin). 'The subject (magic and mysteries) is of importance for the history of culture, and we hope to see more work of this kind from the author.'—O. Rossbach, *De Senecae librorum recensione et emendatione* (W. Gemoll). 'Most serviceable in consequence of R.'s wide knowledge of literature, laborious investigation of well-known and discovery of many new MSS.'—Sept. 12. K. Krumbacher, *Griechische Reise* (S. Herrlich). 'A very remarkable performance, warmly recommended as stimulating and instructive in the highest degree.'—G. Sotiriadis, *Zur Kritik des Johannes von Antiochia* (Ludw. Jeep). 'A very laudable and discerning piece of writing.'—*Poetae Christiani minores*, I. (M. Manitius). 'To all engaged on later Latin poetry the appearance of this the 16th volume of the Corp. S.S. Eccles. will be a real source of rejoicing.'—Sept. 19. E. Kroker, *Katechismus d. Archäologie* (P. W.). 'The author shows complete command of his subject, and knows how to state briefly what is best worth knowing.'—Faesi-Franke, *Ilias*, 1 Bd. 7 Aufl. (R. Peppmüller). 'An improved edition truly, but the principles on which the text is dealt with are so conservative that this edition of the *Iliad* has quite a different look from Faesi's *Odyssey*.'—E. Gaiser, *Halbsbuch für d. Unterricht in der latein. Syntax* (H. Ziemer). 'Comprehensive, cleverly put together, laborious and careful, but practically useless.'—Sept. 26. H. Droysen, *Kriegsaltertümer*, 1. Hälfte (Hyska). 'Quite up to the level of modern science, but not always right on disputed points of detail.'—E. Kurz, *Miscellen z. Plutarchi Vitae u. Apophthegmata* (A. Brunk). 'Most meritorious.'—G. Schwarz, *De vita et scriptis Juliani imperatoris* (C. Haebelin). 'Short, but not unfruitful.'—D. Rohde, *Adiectivum apud Sallustium* (Th. Opitz). 'The result is tolerably certain that the regular position of the adjective in Sallust is in many cases before the substantive.'

Oct. 3. E. Curtius, *Griechische Geschichte* II. 6 Aufl. (W. Nitsche). 'The notes, welcome to learner and investigator alike, are again considerably amplified.'—F. D. Allen, *On Greek Versification in Inscriptions* (C. Haebelin). 'A serviceable contribution, worthy of all recognition.'—M. Wohlhab, *Platonis Euthyphron*, 3. Aufl. (K. J. Liebhold). 'Constitutes a fresh proof of the editor's valuable services.'—Oct. 10. J. Byrne, *Origin of the Greek, Latin, and Gothic Roots* (H. Ziemer). 'Contains something of genius and also of eccentricity. A marvellous amount of toilsome labour is lavished on a lost cause. The fundamental idea is so new, so ingenious, so peculiar, that inability to share the author's point of view prevents us from understanding him.'—J. Gow, *A Companion to School Classics* (W. Nitsche). 'Careful revision is urgently needed for another edition.'—M. Schneider, *Isokrates* (Br. Keil). 'A much improved edition of the best commentary on Isokrates.'—G. Linker, *Sallustii*

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